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ABSTRACT

This guide presents an overall plan for implementing Level V of the Indian Reading Series, which features stories and legends of Northwest tribes in a supplementary reading and language arts development program for elementary grade Indian and non-Indian children. Introductory sections present the rationale of the program's language experience approach, state program objectives, discuss the Indian oral tradition, and give an historical perspective of Indian culture in pre-contact, reservation, and modern periods. The majority of the manual consists of suggested teaching activities for the 26 stories in the 18 student reading booklets. The following information is provided for each story: (1) geographical area from which the story came; (2) the story type; (3) new or unfamiliar words; (4) story summary including clarification of the values stressed; (5) teacher-guided activities; and (6) list of student activity cards to be used as follow-up. The activities are designed to give students opportunities to practice reading, listening, speaking, and writing within a cultural context. They include discussing, role playing, pantomiming, reading aloud, retelling stories, and writing script and poetry. Community resource people are involved in many activities. Explanation is provided for using the program to supplement units in social studies and science. (JHZ)

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Thoughts
From the Shadow of a Flame

TEACHER'S MANUAL
Level V

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PACIFIC NORTHWEST INDIAN READING
AND LANGUAGE DEVELOPMENT PROGRAM

Thoughts
From the Shadow of a Flame

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TEACHER'S MANUAL
LEVEL V

Robin Butterfield

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Development Program

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Developed by the Pacific Northwest Indian Reading and Language Development Program.
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BACKGROUND INFORMATION

PREFACE

This manual, along with the student activity cards, contains activities which should help teachers of Indian students feel more comfortable in the classroom. Teachers using *The Indian Reading Series: Stories and Legends of the Northwest* are urged not to rely entirely upon these teacher's aids but to diverge and create strategies and activities which are best suited to their own particular class at any given time.

Although *The Indian Reading Series: Stories and Legends of the Northwest* is designed to help meet some of those particular problems which Indian students face, it is good for everyone since it gives some insight into parts of the Indian cultures which are represented in creating the Series.

As is commonly known, there are several Indian cultural groups within the northwest area. We have had to generalize some of the concepts across the region with the definite danger of creating stereotypes.

Teachers are urged to find out about the particular tribe with which they work. If there is an Indian program associated with your school, this is the best place to start.

There is another valuable resource in the community, **the Indian people themselves**. Invite them to the classroom to help teach children. Plan a lesson with them prior to having them come so they can cover as much as possible in the limited time available.

We, the program staff, can never express enough the gratitude that we feel to the 155 Indian people who wrote and illustrated the books, the teachers and administrators who were invaluable in the testing phases and many of the ideas incorporated into the manual, the Program Policy Board for its guidance, NIE, for the funding and moral support and the Laboratory administrators who were instrumental in making the project possible.

Joseph Coburn
Program Director

THE SHADOW OF A FLAME

Like the heat of the fire these stories warm us.
Like the usefulness of the fire these stories help us; teach us.
Like the beauty of the fire these stories give us pleasure.
Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from a shadow of a flame...

We are people. We are Indian people. No one knows how many winters we have been here. We as a people have been coming to be on this ground for a long time, just as each child is coming to be on this ground each day.

Before, the way of being people was different. At that time the way they moved was different. At that time the way the ground moved was different. Now, how we are people has changed. The way we move has changed. The way the ground moves has changed.

But the fire has not changed. The flames still burn bright and hot and steady. The smoke still rises and the smell of pine or oak or maple lingers on. Gaze into the fire for it is constant. Gaze into the fire and feel the warmth. Gaze into the fire and rekindle your spirit and listen to the ways of the old.

The ways of the old people are in their stories. The ways of the old people linger in the shadow of a flame, in the smoke of the old campfires. Around old fires were told some good stories. Maybe the fires were roaring as an old person was telling a story. Maybe some children were gazing quietly into the story that the old person was telling.

Like the heat of the fire these stories warm us.
Like the usefulness of the fire these stories help us; teach us.
Like the beauty of the fire these stories give us pleasure.
Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame...

The old people have left their stories and we are building fires again. We are using the thoughts that were born in the shadow of a flame. Linger, Listen. Think. Listen and think. Thinking—that's good. Thinking is one of the best things on this ground. Using thoughts that are good, to use talk that is good, to give people hearts that are good. Doing this is one of the best things on this ground.

The thoughts of the old ones are good thoughts. The thoughts of the old ones give people good hearts. The thoughts of the old ones, the thoughts from the shadow of a flame, will help our children who are coming to be on this ground each day to have good hearts like the old ones.

Like the heat of the fire these stories warm us.
Like the usefulness of the fire these stories help us; teach us.
Like the beauty of the fire these stories give us pleasure.
Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame...

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These stories are from Indian people. These stories are from Grandpas, Grandmas, Moms, Dads, Brothers and Sisters. These stories are from them. They are the ones who show children things. They are the teachers.

These stories are told because children are coming to be on this ground. They are told because children want to know why.

> Why do some snakes have flat noses?
> Why is the skin of the steelhead salmon so tough?
> Why does a mudhen have a black head while the rest of him is grey?
> Why are there only so many cold winter months?
> Why is there a big dipper in the sky and where did the north star come from?

These stories tell of whatever is around us; the plants, the water, the ground, the sky, the stars, the moon, the sun ... life. These stories tell of the animals and show us how we are like our sisters and brothers. The animals are like people; some good, some bad. The animals talked to each other and they talked to people. At that time the way they moved was different. At that time the way the ground moved was different. Now, some people don't talk to animals. Now, some people don't talk to people. These stories remind us how much we have changed and how much we have lost.

But we are building fires again. We are telling these stories again. We are thinking good thoughts and building good hearts in our children. When life rests in the mean winter, when white days are short, dried berries come back to life from boiling water. That is the time the people tell stories and eat the berry pudding. That is the time to think and to listen to the old ones and rekindle your spirit gazing into the fire. These stories give us pleasure and power and peace and they strengthen our hearts and give us a place on this ground to continue becoming who we are at our very best.

> *Like the heat of the fire these stories warm us.*
> *Like the usefulness of the fire these stories help us; teach us.*
> *Like the beauty of the fire these stories give us pleasure.*
> *Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame ...*

Robin A. Butterfield
Henry Real Bird

RATIONALE

In spite of some encouraging indicators in recent years, Indians continue to lag behind the general population in formal educational attainment. Four major problem areas have been defined:

- The reading and language arts curriculum materials currently in use in school do not contain content that is culturally relevant or within the experiential background of most Indian children.
- When Indian children's reading and language skills are measured using typical norm-referenced standardized tests, their scores tend to be lower than scores for other comparison groups (especially middle-class Anglo children). Although the children learn decoding skills, they seem to lag behind in developing comprehension and language fluency.
- Indian children seem to become less interested in school and school activities as they progress through the grades. Drop-out rates in high school and junior high are extremely high. Many elementary school Indian students become quiet and withdrawn and do not participate verbally in classroom activities.
- Due to cultural conflicts in the classroom and the resultant lack of academic success, many Indian children lack a positive self-image.

Upon examination of these problem areas, one can readily determine the special needs of Indian Children:

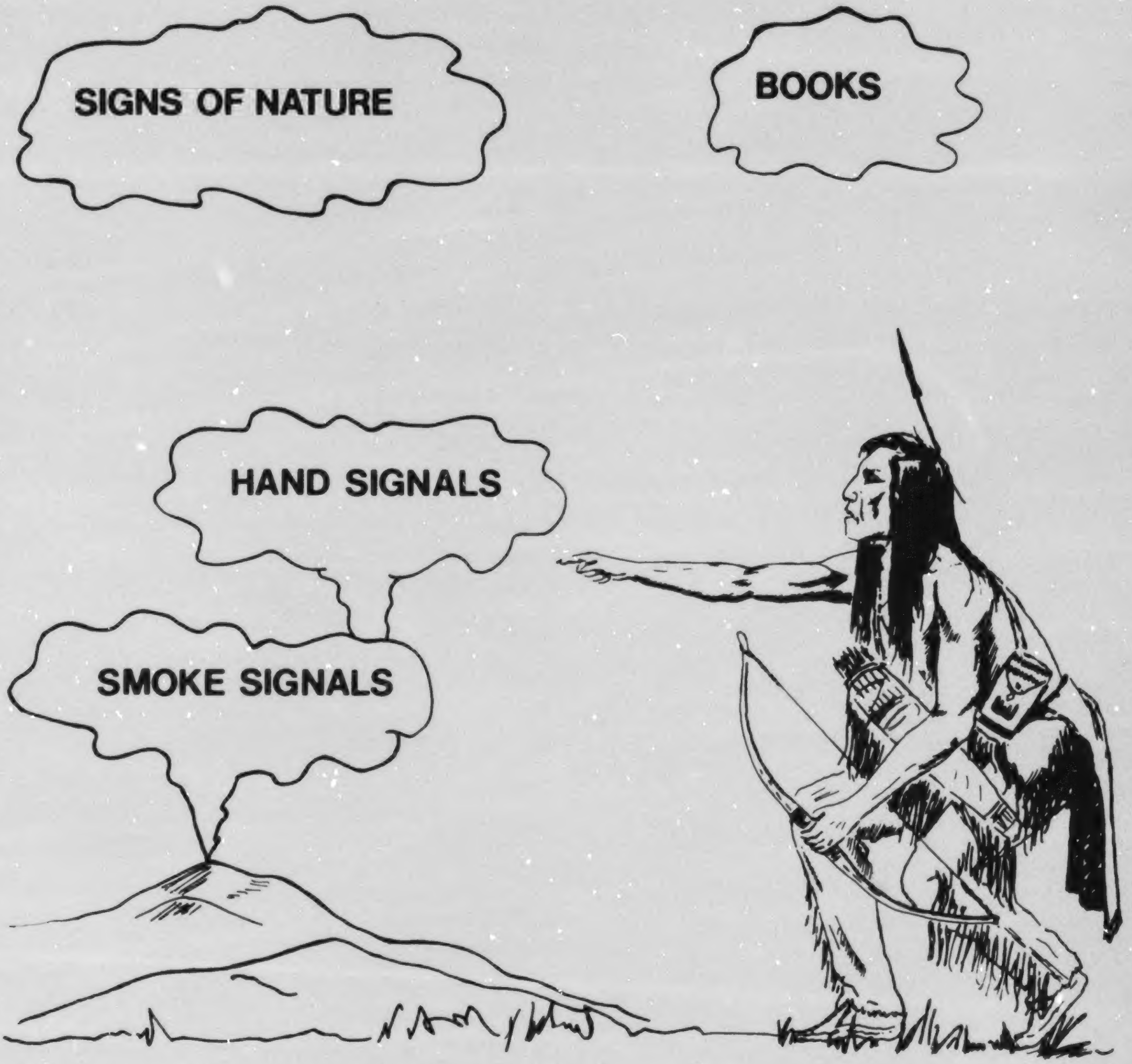
- Indian children need to develop an increased interest in school, especially interest and involvement in language arts activities and communication processes. They need the opportunity to use the language they bring to school. Only after they are aware of the potential of their own language, and feel free to use it, can they develop new and more effective patterns of communication.
- Indian children, like all children, need relevance and high interest potential in the content to which they react while speaking, reading, writing or listening. They need instructional strategies and activities which more closely match their past experiences and interactions with adults.
- Indian children need support from parents and other community members involved in the school program. They need experiences with school materials which emphasize the dignity and importance of people and places within the Indian community
- All children need to know and understand important similarities and differences among the varied cultural backgrounds of their classmates.

PROGRAM OBJECTIVES

The Indian Reading Series is a supplementary reading and language arts development program for elementary grade Indian and non-Indian children. The objectives of the program are to:

- Expand student interest in language arts experiences.
- Increase student skills in language arts activities.
- Improve student feelings of competence and success in communication skills.
- Reinforce for Indian students a positive self-image and pride in being Indian.
- Provide students and teachers with a greater understanding of Indian culture.

INDIANS WERE ALWAYS GOOD READERS



LANGUAGE EXPERIENCE
and
NATIVE AMERICAN COMMUNICATION SYSTEMS

> I hope to indicate something about the nature of the relationship between language and experience. It seems to me that in a certain sense we are all made of words; that our most essential being consists in language. It is the element in which we think and dream and act, in which we live our daily lives. There is no way in which we can exist apart from the morality of a verbal dimension.
>
> N. Scott Momaday

If one accepts the premise of Momaday's quote then it is essential that educators create an environment which gives students maximum opportunities to experience language. The more adept an individual becomes at utilizing language, the more fully that individual may realize his or her potential.

The language experience approach to reading was promoted throughout the first four levels of *The Indian Reading Series*. With Level V it still provides a bridge by which Indian and non-Indian students may better understand the relationship between spoken and written language. The language experience approach employed in Level V encourages students to draw upon their individual experiences, as well as their experiences as members of a collective tribal group rich in cultural contributions to be shared. The program gives students ample opportunities to practice language skills such as reading, listening, speaking and writing within a cultural context.

The language skills developed in the traditional classroom are often too narrowly defined. Level V of *The Indian Reading Series* attempts to expand that definition to include the rich variety of communication systems which have been utilized by native people for centuries.

Within this Program students are encouraged to explore the use of non-verbal communication. Program activities require students to become more in tune with their senses. Students are also required to communicate using hand signals in an attempt to give them a more comprehensive idea of what real effective communication involves.

The Teacher's Manual and Student Activity Cards take time to familiarize the teacher and students with the power inherent in oral tradition. (Oral tradition is that process by which the stories of a people are formulated, communicated and preserved in language by word of mouth rather than in writing.) There is not only beauty but a sense of power gleaned from stories told by word of mouth. Oral tradition requires the active participation of both the storyteller and the listener for each must internalize the thoughts, words and spirit of the story since no reference can be made to written words.

The stories of *The Indian Reading Series* originated in oral tradition and, some might argue, have lost something in the written translation. However, the response from students indicates that these stories can stand on their own even in written form and, if conscientiously presented, can provide students with stories to recreate the benefits of the oral experience. By role playing, pantomiming, reading aloud, retelling old stories and creating new stories, students can be immersed in the thought and spirit of oral tradition; a truly rewarding experience with language.

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All such activities will require additional time and commitment on the part of the teacher. Only a committed and sensitive teacher can provide the enthusiasm which will help shy inhibited students get out of themselves and get into the stories. The creative potential of all students cannot be appreciated unless it is given a chance to be expressed.

Robin A. Butterfield

A HISTORICAL PERSPECTIVE

In order to help students and teachers better understand not only the stories but Indian culture as it exists today, a good deal of time should be taken to explore the changes and adaptations Indian people have made in recent history. Following is a brief description of three historical periods.

Historical Periods (As described by Dr. Deward Walker)

There are various ways of looking at the evolution of the Indian cultures reflected in *The Indian Reading Series*. The most practical way, however, of dividing up that history is as follows:

- **Pre-contact or Aboriginal Culture Period (pre 1860)**
  (This is the period prior to the treaties; values are those that are significantly intact and unaltered, or those portions of the present culture that might be said to derive from that period.)

- **Reservation Culture Period (1860 to 1930)**
  (This period follows the treaties and the establishment of the reservations; it includes the early experiences with the missionaries, traders, and the Bureau of Indian Affairs.)

- **Modern Culture Period (1930 to Present)**
  (This period begins with the Indian Reconstruction Act when the tribes underwent formal organization; it is the period of formal institutionalization of effective tribal government.)

These three periods are roughly the same for each of the culture areas (Plains, Plateau and Coast) represented in *The Indian Reading Series.*

The first three stories in Level V were chosen for the time periods, described above, which they represent (pre-contact period, reservation period and modern period) in an attempt to help make it easier for students to travel from the modern Indian perspective in *Little Ghost Bull* back through the reservation period in *A Visit to Taholah* to the pre-contact or aboriginal culture period with the story *The Bears and the Deer.*

In order to better eliminate stereotypes for Indian and non-Indian students alike, opportunities should be taken to note that **Indian people encompass a diverse group of people who range from being very traditional in some cases to very modern in others.** They live on and off reservations and still maintain their ties with their culture. There is a need to point out real life examples of Indian people who are successfully bicultural. We all need to understand that practicing traditional culture and living in the modern world are not necessarily contradictory. Indian people have developed a clear, rich, multicultural kind of existence in which they can express their "Indianess" in certain contexts and yet be quite competent with non-Indian behavior in other contexts. Culture is an ever changing phenomena, a process rather than an end result.

Pre-Contact Period

Before interacting with non-Indians, **Pre-Contact,** the tribes in the northwestern part of the United States maintained unique cultures, which for sake of discussion, may be grouped according to three geographical areas (Plains, Coast, Plateau).

This general discussion of the three culture areas and the values that make them distinctive concentrates on the differences, not the similarities, of the three cultures. People tend to talk as if Indians were all the same, which they are not. Nor are these culture areas the same even now. Normally, the Northwest Coast, Plateau and Northern Plains are thought to have been quite distinctive in terms of the pre-treaty or aboriginal Indian cultural period (prior to the advent of the whites).

The **Northern Plains** is historically characterized by horse nomadism, a lifestyle of following a seasonal round of economic activities by way of the horse. It is also characterized by the warrior ethic, in which one's ability as a man, at least, was measured by how successful he was in war. Some anthropologists would also describe this culture in terms of religion that was a search for visions or religious ecstasy. The Northern Plains inhabitants have traditionally had large confederated tribal council groups—much larger political units than those of the Plateau or the Northwest Coast Indians.

The **Northwest Coast** is thought of in terms of relatively rich fisherpeople with a host of patterns surrounding status consciousness based on property holdings and property distinctions. The Northwest Coast people can be characterized by a very rigid class distinction and a close connection between material success in life and religious virtue.

In looking at the **Plateau,** which lies in between the Northern Plains and the Northwest Coast, one finds an area that is not so well known or so well characterized in the literature. Some anthropologists have seen the Plateau as transitional between the Plains and the Coast, but this has been shown recently to be a bit too simplistic. More recent research sees the Plateau as being only indirectly involved with either the Northern Plains or the Northwest Coast, and has shown that it formed a rather distinct set of cultures with separate values. For example, the Plateau is characterized by an economic system that is more diverse in its nature. It involved some horse nomadism, some fishing and much reliance on roots and game, all of which suggests a more generalized adaptive kind of cultural pattern. It was a diverse economic scheme, in other words, compared to the more concentrated focus on buffalo out in the Plains and on salmon on the Coast. The social organization of the Plateau is distinct from either the Plains or Northwest Coast in that it emphasized very small sized groupings, like small villages. A very strong emphasis was placed on the individual and a kind of equality of each individual, more so than in either the Plains or the Northwest Coast areas. In the Plateau, the religion was not strongly concerned with materialistic success, nor was it as oriented to religious ecstasy and vision as was the case in the Plains area.

There are, then, important differences between these three culture areas, not just harking from the traditional cultures and the differences that existed, for example, one hundred and fifty years ago. Even now, certain differences exist due to the different kinds of exposures and involvement with non-Indians in the three culture areas.

Core Values of the Three Cultural Areas

While the three culture areas have distinct differences, the culture areas are the same in terms of a common set of core values, at least during the pre-contact period. A common set of core values that apply fairly equally in all three areas would include the following:

- **primacy of kinship / family obligations**
  (family is the ultimate security; sharing among family members is not even questioned, it is assumed)
- **religion as maintaining harmony between man and nature**
  (respect for nature; nature, society and man have to be brought into an equitable balanced relationship)
- **economy as dependence on what nature has to offer**
  (dependence on nature itself for food; a passive, non-agricultural approach in which people exercise and exploit that which nature has to offer)
- **political organization based on the consent of the governed**
  (a respect for the aged in general; a leader has no automatic power outside of the consent of the governed)
- **art, music and recreation as reflections of man's relationship to nature**
  (naturalistic, highly stylized representations that deal primarily with phenomena of nature)
- **common rituals or ceremonies of thanksgiving**
  (the first salmon ceremony on the Coast, the first buffalo ceremony on the Plains, and the first root ceremony in the Plateau)

The Indian Reading Series contains a good set of core values for the three culture areas. Those values represented in the stories include emphasis on the harmony principle with nature, the heavy emphasis on the importance of relatives and kin and the dependence on nature itself for food (inhabitants followed their distinctive but still similar economic activity patterns by being dependent upon nature for what it gave rather than on what people could raise).

Reservation Period

For Indian culture, the **Reservation Period** can be likened to a visit from outer space by people who refuse to leave and who get stronger and ever more involved with changing the planet earth. If one thinks of the Reservation Period for Indian people as being like a visitation from outer space, then one gets some idea of how tremendous the impact must have been.

The establishment of reservations was not just a restriction on the movement of Indian people to certain physical areas, which of course was very much a part of it, but it also involved exposing them systematically, as well as somewhat less systematically, to European influences in the form of missionaries, teachers and government agents. This might be called the period when Indian life became bureaucratized; when Indian life was turned over to different kinds of bureaucrats; where certain bureaucrats had control of one's head, certain others had control of one's heart and certain others had control of the food, horses, etc. Life began to be split up and put under the control of alien people, individuals that Indians had no reason to understand or no real sympathy with from the beginning. The Reservation Period is really a revolution in Indian life, a major transformation. It involved administration by the Bureau of Indian Affairs and intensive efforts by missionaries, educators and other individuals to change Indian people.

It also involved a slow erosion of reservation resources. Many reservations lacked resources to begin with, but underwent a slow erosion (or sometimes not so slow) as land, minerals and timber, not to mention cultural autonomy of Indian people, were eroded. During this time there was a very rapid increase in non-Indian control over practically all institutions of Indian life from the family to religion to economic and political activities. Practically no area of life escaped during this early Reservation Period in which the Europeans were trying to either eliminate or to change them somehow to resemble European patterns. In the case of the family, for example, it involved doing away with multiple marriages, trying to develop the nuclear family and isolate it on a piece of ground, as opposed to the older extended family pattern in which there was much more economic cooperation. It involved trying to stamp out the old religion in favor of basic Christianity that Europeans tried to implant everywhere. In terms of politics, it involved giving leaders a lot more power, whether they were non-Indians or ones appointed by non-Indians. It involved increasing a leader's power unlike that exercised by any of their political leaders during the Pre-Contact time.

Of course Indian people had to develop values in order to deal with this. Most anthropologists think that core values are those values from the traditional (Pre-Contact) period that were learned earliest in life—those that a child took in during its first years of life and tended to be perpetuated by virtue of the fact that individuals in the Reservation Period were still being raised by their elders, and still learning their culture from the parents and grandparents. Many of the core values therefore continued.

These values continued, but on top of them, as soon as school started (and sometimes before) the individual began to be taught contrary values, basically Anglo-European values relating to family, religion and so on. Out of this came a need to deal with the two cultures and consequently, the values which fit into the general area of bilculturalism, began to emerge.

Biculturalism is a coping mechanism, a way of keeping certain things that are Indian with Indians and exercising them with Indians only, and of keeping the things that are from white culture with the whites and using them with whites only. Out of the experiences of the early Reservation Period, people began to be not only bilingual in the sense that they would use their Indian language in certain settings and English in certain other settings, but they also even began to practice two religions. They would do the old religion when they were out at the first salmon ceremony down on the coast, and then would go listen to a Presbyterian minister on Sunday and talk about life in the Holy Land somewhere. In areas of kinship and family (on paper) Indians would look like Europeans in terms of each house supposedly being owned by a father and mother with their children, but in practice maybe several cousins and brothers also lived there; even some multiple marriages were still being contracted but not acknowledged publicly in the white man's way.

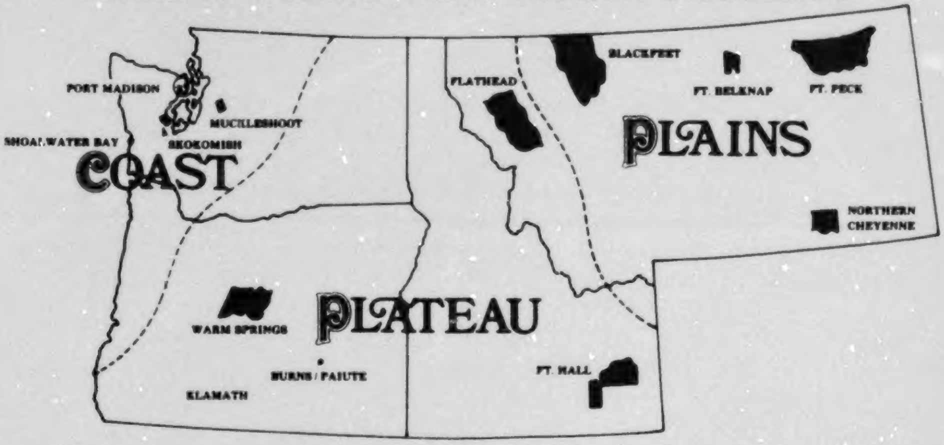
In most all institutions of life, the early Reservation Period was producing a bicultural response. People were learning to practice traditional Indian ways in certain areas of life. What they had to practice in non-Indian settings was being practiced primarily there.

The Reservation Period, then, brought about biculturalism, in itself a response to the fact that Indian people would not change or could not change many elements of their makeup and their culture, in spite of European pressure. The Indian learned rather reflectively, like people learn to use two languages reflectively. These may appear on the surface to be contradictory modes of behavior. They are not; what they are is situationally specific forms of behavior that one might obviously label "white man's behavior" or "Indian behavior". But for Indian people it is like shifting gears. It is shifting from one context to another depending on the situation's calling.

Originally, there were theories that two cultures could flow together like milk and water. They start out being quite distinct and then flow together and become so mixed that no one could ever extricate them. In other words, they form a solution. What anthropologists have found, however, and what is a better theoretical approach to this problem, is that really much that was Indian still exists and is derived from the traditional (Pre-Contact) period.

In the later Reservation period, with the emergence of tribal governments that began to be relatively effective, there was an increase in the degree of political sophistication; as evidenced in the use of the courts, the use of intertribal communication and lobbying, and the use of organizational development, like the Affiliated Tribes of Northwest Indians, and for that matter, the National Congress of American Indians. It is also marked by intertribal blossoming and consequently, a kind of pan-Indian political alliance against efforts that were originally successful because they could be applied piecemeal and divide Indian people one from another.

RESERVATION OR TRIBE PARTICIPATING IN THE PACIFIC NORTHWEST INDIAN PROGRAM



Modern Period

The **Modern Period** (1930 to present) is the last historical period in which values and changes in values need to be discussed. Changes in values have become obvious in the "urban / reservation split" that has been made so much of by some people. Today, something like half to a majority of American Indian people live off reservations at any given time. Many of them, even though they start out life in a reservation community, will move to urban centers at some point in their lives.

There are many examples of Indian people who are successfully bicultural. The individual lives of Indian people may show them participating in the first salmon ceremony one day of the week, and going to the university on the next day. Maybe on a special weekend, if they are deeply religious people like many on the plains, they may take part in the sundance. This is an area where Indian children need much assistance, since many children think they are only Indian if, for example, they are like Sitting Bull. To the degree that they are not like Sitting Bull, they feel they are not Indian. There is a need to take real life examples in which the Indian child can see that these things are not necessarily contradictory, that people put them together in a clear, rich, multicultural kind of existence in which they can play the White man's game and the Indian game without any kind of trouble at all, without contradiction and quite successfully. There are many ways of being Indian and successfully living in the bicultural mode where Indian people can be Indian in certain contexts and quite competent with non-Indian behavior in others.

To summarize, the Pre-Contact period is that period from which the core (or common) values of the three culture groups have derived. The Reservation Period is the period when biculturalism was developed by Indians as a way of dealing with European demands to change and Indians as a way of dealing with European demands to change and assimilate into the white culture. The Modern period has brought a shift from reservations to urban centers for many Indian people, though without the loss of access to reservation culture.

The Indian Reading Series reflects many of the core values which have derived from the Pre-Contact period. **There is a need, however, to reflect more contemporary issues, such as Indian life in an urban setting and successful biculturalism, in order to assist Indian students to deal with the complexities of modern culture.**

PROGRAM ORGANIZATION

On the following pages you will find an overall plan for the implementation of Level V of *The Indian Reading Series*. The ideas are only suggestions which you may adapt to fit your particular class. Since this Series supplements best the language experience approach to reading, teachers should conscientiously attempt to insure that students complete the **language cycle**, (i.e., talking, performing, writing, reading) wherever possible, even if not specified in the Teacher's Manual or on the student activity cards. Authentic discourse is communication in which there is a real audience to which one sends oral, written or nonverbal messages.

Level V has three major components: the thirty-six stories published in twenty one booklets, the Teacher's Manual and a set of student activity cards.

THE STORIES

The thirty-two stories in Level V have been sequenced according to common themes for instructional purposes. On occasion stories from the same book have been separated in the sequencing because it was felt the content of the story lent itself best to certain instructional activities. Hopefully, this will not be too inconvenient.

Stories, therefore, which are similar in type or theme have been grouped together to provide continuity. This will help facilitate the follow up activities listed in the **Teacher Guided Activities** section and the **Student Activity Cards** section.

It should be noted that the first three stories were chosen because of the three geographical regions from which they come (Plateau, Plains, Coast) and the three historical periods which they represent. They provide an opportunity to discuss the differences and similarities mentioned in **A Historical Perspective**.

- *Little Ghost Bull* (Northern Cheyenne)—Plains Region, Modern Era
- *A Visit to Taholah* (Shoalwater Bay)—Coastal Region, Reservation Era
- *The Bears and the Deer* (Burns Paiute)—Plateau Region, Pre-Contact Era

Some stories are not as long or as detailed as others so may not require the same amount of class time to complete. The number of stories however will require that they be used one to two times a week. The schedule, as well as the sequencing, are suggestions and individual teacher discretion is encouraged.

The following page shows the story sequencing.

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Story Sequence

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THE TEACHER'S MANUAL

The primary purpose of this Teacher's Manual is to suggest activities which are not only culturally relevant for Indian students but will further involve students in language production and refinement.

For each story the manual identifies the geographical area from which the story came, the story type, new or unfamiliar words, a short summary including a clarification of values stressed, activities which require teacher guidance, and a notation of the appropriate student activity card(s) to be used as follow-up.

Geographical Areas

All stories come from tribes located in the northwestern states of Oregon, Washington, Idaho and Montana. Because of the similarities of lifestyle and culture within a geographical area, tribes have been grouped together for discussion purposes. The three geographical areas identified are the Coastal region, the Plateau region and the Plains region. Many activities throughout the program will help students recognize the similarities between tribes in the same region as well as the differences among tribes in another region.

Understanding cultural distinctions and similarities should help students better understand the stories. One caution should be added that often generalizations may lead to stereotyping. Even tribes within the same geographical area may differ widely in some cultural practices. **Always encourage students and community resource people to point out the unique cultural distinctions locally wherever possible.** It may be helpful to enlarge the map of the Northwest and locate the stories on it as they are introduced to the students.

Story Types

Each story has been identified as belonging to one of four story types to help teacher and students better understand the intent of each story. Many stories, however, are a combination of several story types and this too should be noted.

Explanation of Natural Phenomena Stories:

Though not the most common, the natural phenomena stories are the most readily identified. These stories offer explanations for many "why" questions concerning natural phenomena.

- Why do some snakes have flat noses?
- Why is the skin of the steelhead salmon so tough?
- Why does a mudhen have a black head while the rest of him is grey?
- Why are there only so many cold winter months?
- Why is there a big dipper in the sky and where did the north star come from?

Often within these stories are also valuable lessons about proper behavior.

Value Stories:

Indian values permeate all the stories though in some the value being emphasized is more obvious. These stories show the consequences of good and bad behavior and poke fun at foolishness. Since instilling strong cultural values in children was a prime objective of story telling, these stories present ideal opportunities to promote positive behavior in all students.

Description of Culture Stories:

These stories explain in detail the appearance and use of cultural objects, ceremonies, or lifestyle of individual tribes. Within Level V are stories about tribal ceremonies, uses of the buffalo, practices observed for the dead and ways to catch and prepare fish.

Ideas About Spiritual Beliefs:

These stories allude to the idea that Indian people, specifically Plains tribes, prayed and fasted to receive a dream or vision which would direct them throughout life. In order to understand these stories teachers and students alike must recognize the impact of such events on an individual's life. Reference is made to spirits and dreams, and time is taken within the teacher's manual to try to explain the meaning of such terms within the context of these stories. The ways in which Indian people have sought to maintain their spiritual beliefs may not be familiar to the non-Indian but this idea should be recognized and respected.

New Words and Native Words

Unfamiliar, difficult or native words have been identified. These may be introduced prior to reading the stories. Proper pronunciation of native words should be encouraged. A phonetic spelling of tribal names is included in the Firetalk activity card.

Summary

Each story is summarized. In addition unfamiliar concepts are defined and the main idea is clarified and further developed. Many key cultural ideas are identified here, as well as in some student activity cards.

Teacher Guided Activities

Teacher guided activities require some teacher preparation and often involve leading the students in a discussion. Many activities direct the teacher to draw upon resources within the community in an attempt to make the school experience more relevant to the Indian students.

THE STUDENT ACTIVITY CARDS

For almost all stories there is a student activity card which corresponds to some idea introduced within the story. Most cards elaborate on some aspect of Indian culture or give additional practice in language arts development.

A list of the activity cards and corresponding story titles is on the next couple of pages. The student activity cards were designed to be used by students with minimal supervision by an adult. They are intended to promote creativity and expand student awareness of Indian culture.

Larger group activities are listed under the Teacher Guided Activities section. There are enough activities so that students may work on additional projects as they choose. Also have on hand additional reference materials whenever possible to help encourage independent work.

Some activity cards were placed early in the Program because they develop a key idea which will be referred to repeatedly. Please take time to emphasize the following cards:

- **Four Winds—provides a grouping idea based on the four cardinal directions**
- **Firetalk—describes oral tradition and aids in the pronunciation of tribal names**
- **A Visit to Taholah—clarifies some changes Indian people have had to make throughout history to the present (see *A Historical Perspective* article)**
- **Earth, Sky, Water—provides a map which locates each tribe**

LISTING OF ACTIVITY CARDS

Card Title	Story Title
Four Winds	Introduction
1-A	
1-B	
Firetalk	Little Ghost Bull
2-A	
2-B	
2-C	
2-D	
A Visit to Taholah	A Visit to Taholah
3-A	
3-B	
Earth, Sky, Water	The Bears and the Deer
4-A	
4-B	
4-C	
4-D	
Circles in Harmony	The Skull Story
5-A	
5-B	
Tepee Creepers	Lodge Journey
6-A	
6-B	
6-C	
6-D	
Count Your Blessings	Firemaker
7-A	
7-B	
Supernatural Helpers	Mary Queequeesue's Love Story
8-A	
8-B	
Horse Stealing	A Young Warrior
9-A	
9-B	
Honoring	Joseph's Long Journey
10-A	
10-B	
A Fishing Excursion	A Fishing Excursion
11-A	
11-B	
Buffalo of the Flatheads	Buffalo of the Flatheads
12-A	
12-B	
Proclaim Your Rarity	How Animals Got Their Color
13-A	
13-B	

6

Tree of Life	True Story of a Ghost
14-A	
14-B	
Echos of Time	Winter Months
15-A	Coyote Arranges the Seasons
15-B	
For Heaven's Sake	Broken Shoulder
16-A	How Big Dipper and North Star Came to Be
16-B	
Mother Earth	Duckhead Necklace
17-A	
17-B	
Women of Wonder	Ghost Woman
18-A	White Rabbit
18-B	
Walk a Mile	Do What You Are Told
19-A	Na-See-Natchez
19-B	
Me or a Lone Pine Tree	The Lone Pine Tree
20-A	
20-B	
How Horses Came to the Gros Ventre	How Horses Came to the Gros Ventre
21-A	Red Bird's Death
21-B	
21-C	
21-D	
21-E	
21-F	
A Warrior's Return	Indian Love Story
22-A	
22-B	
Power to Choose	Stories of an Indian Boy
23-A	
23-B	
23-C	
23-D	

AREAS OF EMPHASIS

The Indian Reading Series has been developed to meet the needs of Indian students specifically in the areas of **reading** and **language arts.** The total program, however, has also been used effectively to supplement units in **social studies** and **science** since the stories themselves contain a tremendous amount of cultural information. In addition, the program has fostered better communication between the school and the Indian **community** as Indian parents have seen their children using authentic materials which reflect their culture. Finally, activities such as the Four Winds activity card have encouraged a better working **relationship among students.**

Within the teacher's manual for Level V, the Teacher Guided Activities section has been keyed for these five areas of emphasis using pictographic symbols. Each symbol will be described and will serve as a visual cue for those teachers wishing to use the program to select activities which only reinforce or develop one area. For example, if a teacher would like to promote a healthy interaction among students using a cultural context, then it would be appropriate to look for those activities keyed with the appropriate student interaction symbol.

For teachers wishing to use the total program, the symbols serve as visual reminders of the variety of activities which students will experience. Education for the Indian child was traditionally a lifelong process, free from departmentalization, and fostered with love and caring through the extended family. The stories and manual for Level V reflect this type of learning style. Used as a total program, a better understanding of and appreciation for Indian people and their culture will most certainly reward teacher and student alike.

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Language Arts

Level V gives students ample opportunities to practice the language arts skills of reading, listening, speaking and writing—all within a cultural context. The pictographic symbol chosen for language arts activities represents the exchange which traditionally took place between elders and youth as stories were passed from one generation to the next. As the lines between the two seated individuals suggest, the exchange required the active participation of both the speaker and the listener. It is this active participation which Level V attempts to recreate using the stories of tribes from the Pacific Northwest.

Activities such as discussing, role playing, pantomiming, reading aloud, retelling stories, writing script and poetry will immerse students in the thought and spirit of the stories. All such activities will be identified using the pictographic symbol labeled Firetalk.

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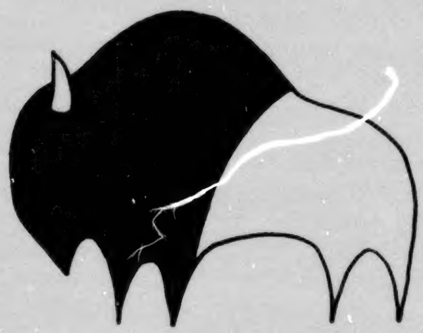
Social Studies

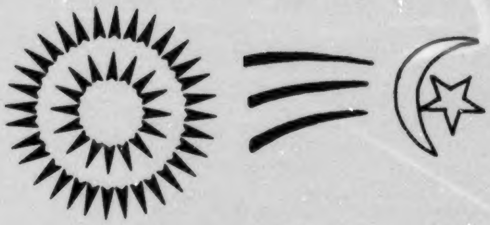


Many of the stories in Level V provide descriptions of Indian culture which may provide good reference material for teachers developing social studies units on Indians in the Northwest. Some of these stories explain in detail the appearance and use of cultural objects, ceremonies or lifestyle of individual tribes. Within Level V are specific stories about tribal ceremonies, uses of the buffalo, practices observed for the dead and ways to catch and prepare fish. As stated in the preface, these stories were not intended to teach Indian culture. They come from and are based on the culture and can provide a wealth of subtle information about the history and social interaction of the native people of the Northwest.

Indian people believe that the individual should develop a realization that success in life stems from being able to contribute to the well-being of one's people and all life. A creative teacher may use these stories to further heighten student awareness of the intimate web of life that links them with their world. It can lead to developing a healthy self-concept for the Indian students since they will see themselves and their culture in a useful, beautiful and important perspective.

Activities in the teacher's manual which may promote social studies concepts will be identified using the pictographic buffalo since for some tribes it epitomizes the interdependence of people and the environment. The social interaction with brothers like the buffalo contributed greatly to who the Indian people were, how they lived and what they believed.

Science



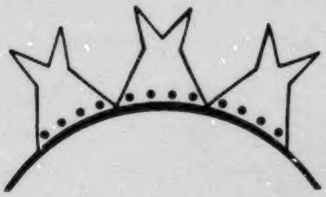
The stories from *The Indian Reading Series* have been used and may be used to reinforce or introduce lessons in science. Many activities for specific stories in Level V encourage students to examine their natural environment more closely. Time is taken to emphasize that traditional Native Americans have evolved a detailed knowledge about habits, habitats, ecological communities, seasonal variations, and plant and animal species of this country.

This impressive knowledge about a wide variety of natural phenomena is not accidental. It is based on generations of systematic inquiry. It has been achieved through repeated observations, experiments and conclusions. In order to understand the many relationships among different types of substances, Indians have utilized the elements of the scientific method yet have never ceased to be awed by all that is natural. Most importantly, Indians have appreciated the interrelationships of all life, recognizing how dependent each element is on another.

There are many different ways of looking at the world. Understanding the environment, as well as appreciating it and protecting or maintaining it, were prime motivations for telling many Indian stories. Many stories may be viewed then from this philosophical base. Understanding of scientific procedures and the impact of technology on the natural environment and on human values may be explored through ideas initiated in these stories.

The pictographic symbol which identifies activities of a scientific nature represents the cycles of life. The sun, our primary life-giving force, yields to the moon and stars (suggested by the three lines between them). Life cannot be viewed without the perspective of its cycles and interrelationships. Native people have always viewed people not as individuals, but as a part of the larger whole of society and nature.

Community



Since *The Indian Reading Series* was initially created to respond to a need recognized by Indian people themselves, the community can be considered the key to the successful execution of the program. The materials reflect the interest of Indian children and their cultural heritage and have been authenticated by tribal members through their councils.

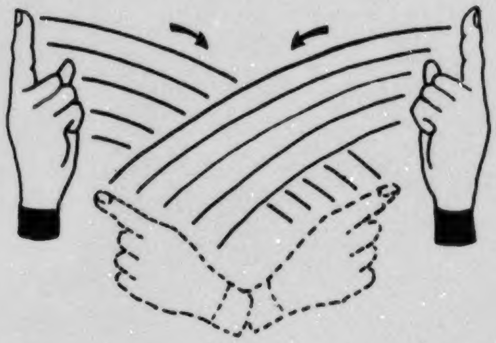
It is important that Indian parents see their children using authentic materials which reflect their culture, for in doing so, the school has recognized the valuable contributions to be made by the Indian community. Traditionally, education of Indian children was mainly the effort of extended family members or of skilled tribespeople. One's mentor was a person that loved the child and had an intimate knowledge and respect of his family. Since formal education of the Indian child has historically been controlled by the non-Indian, it is no wonder that Indian people desire to be intricately involved in decisions and the curriculum content of their children's education.

Wherever possible the teacher's manual offers suggestions to further involve community members in the classroom. Activities which emphasize this type of involvement will be identified using the pictograph which shows a Plains Indian encampment.

It is the joint effort of individuals which defines what one's community will be. In an Indian community individuals are successful in life insofar as they acquire the respect and esteem of their people. The Program, through the stories, attempts to emphasize the importance of a person functioning in a harmonious way with nature and with people, for it is the membership in a community of related people by which individuals owe their existence and definition of being.

What better place to build a sense of community than in a classroom where not only students share ideas with each other and their teacher, but with parents and adults from their community as well.

Student Interaction



Many activities in Level V require students t interact with each other in discussion groups relay races or other competitive events, or b doing special favors for individuals in th classroom, tutoring or just helping others o Program projects. When specific activities encourage students to relate to others, they wil be identified using the student interactio symbol.

The pictographic symbol represents a hand signal meaning to exchange or trade. These activities will help to create an atmosphere in which individuals have a chance to relate to others, to freely exchange or share ideas and develop a more positive sense of classroom community. The value of these activities can best be realized by the teacher and students who take time to reflect and evaluate the positive elements of the interaction.

The cultural context for grouping students is introduced with the Four Winds activity card. Codes of behavior or virtues are included as part of the initial task of the groups. Positive ways of relating to others must be developed in order for individuals to sense their membership in a community. It is hoped that each student using the Level V materials will develop a greater sense of belonging to a group, the People Tribe, which includes accepting responsibilities for individual as well as group behavior.

INTRODUCTION

Because these stories were originally transmitted orally, we feel strongly that the introduction to them should be presented in an oral fashion. Therefore, we recommend that before students read the first story, each teacher either memorize the story and recite it to the class or try retelling it, coming as close to the original story as possible.

This experience is invaluable in becoming sensitive to the intricacies of the oral tradition which we hope teachers will share with their students. Many activities required of the students involve developing their abilities to tell stories (see Firetalk activity card) and each teacher, having gone through a similar experience, will better be able to help students.

We also encourage teachers to invite local story tellers into the classroom as often as possible.

With other stories it would be helpful to periodically repeat this type of story introduction or perhaps draft students to try it. Another option for later stories is to read the story several times and then tape record it to play for the class.

Using the Four Winds Activity Card

Before beginning the first story explain to students that they will be reading stories written and illustrated by Indian people. They will be encouraged to participate in activities which will help them become more familiar with Indian culture, past and present. After reading each story there will be a variety of things to discuss and do. Some activities will help students practice language arts skills, while others will help them better understand Indian people.

Most of the activities work best if the class is divided into smaller groups. The Four Winds student activity card is designed to help organize the

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classroom into smaller groups and can be used repeatedly. The card also clarifies the significance of the four directions in some Indian cultures, as well as the importance of the number four in general. (There are four directions, four seasons, four stages in a life, four cardinal colors [black, white, red, yellow], four races of people [Caucasian, Negroid, Asian, Indian] and four basic worlds [mineral, plant, animal, human]). This can be discussed and students should be encouraged to look for the reoccurrance of the number four throughout the stories. There are other significant numbers in Indian culture such as the number seven used by the Sioux. These numbers should also be identified and discussed if possible.

The Four Winds card can also serve as an introduction to the use of the activity cards in general. Read through the card with your class before dividing into groups. Be sure that everyone understands the tasks required of each group. This card may become the cornerstone to developing a positive attitude toward group work.

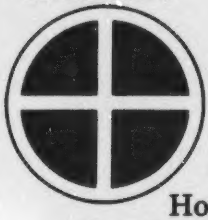
Four Winds

AIM **To help develop a classroom community (the People Tribe) with strong Indian virtues which show how to act when working in smaller family groups**

Winds come from the **four** main directions of the universe; the north, the south, the east and the west. All living things feel the power of these winds throughout life. As a person grows each goes through four main stages; being a baby, being a child, being an adult and finally reaching old age to become an elder. Each year as we grow older our lives pass through four seasons; spring, summer, fall and winter.

There are many powers like the wind which affect us and there are many patterns like the number 4 which repeat themselves as we grow. Indian people respect the power of the wind and the number 4.

Look at the symbol below and notice that each wind direction has a word with it that describes an honorable way to act. These are virtues. These virtues have helped keep Indian people strong in heart and mind.



FOUR WINDS GROUP

Divide the class into four different groups. Each group will be like a family with many brothers and sisters.

This symbol means a family.

Each group must do the following:

- **Choose a wind direction with the virtue that the group would like to follow.**
- **Make a list of ways the group can live up to its virtue.**

Example

As brothers and sisters of the southwind, ways to show honesty might be:

always telling the truth

not taking things which do not belong to you

asking to borrow things

giving everyone a chance to talk so that they may express ideas honestly and openly

What else could be added to this list?

SELECT AN ELDER

Each family group should decide how to select an elder. For Indian people an elder is usually an older person who has achieved great respect for good deeds, bravery or knowledge.

- Make a list of qualities your elder should have.
- At the bottom of your list write how the elder in your family will be chosen. (You may wish to change your elder from time to time.)
- Choose your first elder. Show that person respect.

THE COUNCIL LODGE

In most tribes the families gathered together to talk about important things. Elders were given a chance to speak first, but everyone also had a chance. All listened to what others had to say in the council lodge. Decisions could then be made about what was best for all the people. The council lodge might decide where to camp, where to hunt or when to move. Honoring celebrations might also take place when all the people were gathered in the council lodge.

Gather the family groups together in a council lodge.

This symbol means coming together in the council lodge.

- Each family elder can share the virtue chosen by their group and the ways to show it. Other family members may add something after their elder has spoken.
- After all families have spoken, the council lodge should select two of the best ideas from each of the Four Wind groups lists. This will be the council lodge's guiding virtues. All lodge members should try hard to follow these.
- Post all five lists around the room to remind you of the Four Winds groups.

This symbol means the council lodge breaks up.

- As you read the Indian stories you will have many chances to return to your Four Winds family group and the council lodge.

REMEMBER THE WIND AND THE NUMBER FOUR.

NEW WORDS:
Cheyenne
reservation
adventures
arguments
stereo
accuse
interrupt
musician
participates
annoys
pow wows
celebrations
deny

LITTLE GHOST BULL

Little Ghost Bull and the Story of Firemaker

Developed by the Northern Cheyenne Tribe
GEOGRAPHICAL AREA: Plains Region
STORY TYPES: Description of Culture (modern life)

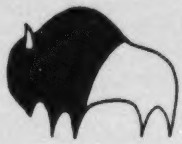
Summary:

Little Ghost Bull is a story of a contemporary Northern Cheyenne boy. The story describes his family life, his daily activities and his hopes and dreams for the future. The focus of this story is on how he learns respect within his family and how he in turn shows his respect. This point is emphasized with a description of local stray dogs. They are never taken care of properly.

We all need someone to show us a good way to be with ourselves and others. Not all children, like the stray dogs of this story, have had the opportunity to have a family that shows proper or expected behavior or even love and respect. Young children learn these things first by example from those around them.

This story represents the type labeled **description of culture** because it describes the every day real world of Little Ghost Bull, a Cheyenne boy in a modern era.

Teacher Guided Activities:



1. Little Ghost Bull is a contemporary Indian boy who lives on a reservation. Some time should be taken to discuss what a reservation is and how Indian people came to live on reservations. (The **Earth, Sky, Water** student activity card identifies all the tribes participating in the *Indian Reading Series* program and locates reservations on a map of the Northwest).

You may want to enlarge the map and locate each tribe as you read their stories.

It is important to note that **many** Indian people do **not** live on reservations. Interesting topics to research and discuss which have had significant impact on the existence of reservations and Indian life include:

1887 The General Allotment Act passed by the U.S. Congress. This provided for the division of tribally held lands into parcels to be owned by individual Indians. Also called the Dawes Act, its aim was the assimilation of Indians into the body politic of the nation.

1924 American citizenship extended to all native born Indians in the United States.

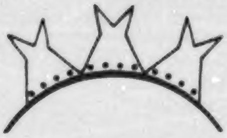
1934 The Indian Reorganization Act passed by Congress. Allotment ceased and tribes were encouraged to adopt constitutions and develop autonomous governments.

1950 The Bureau of Indian Affairs, Department of the Interior, began a relocation program for reservation Indians. This encouraged their migration to urban centers by offering them transportation one way, some help in housing and limited job training.

1953 House Resolution 108, terminating the special relationship between Indians and U.S., passed Congress. Public Law 280 enacted. This gave states jurisdiction for law and order on Indian reservations.

1968 Indian Civil Rights Act became law. This extended the Bill of Rights to reservation Indians and also required states to obtain Indian consent before assuming law and order jurisdiction on Indian reservations.

A good resource in this area is *The First Americans, A Study Guide to the Termination Restoration Video Tape Series,* Fall 1978. The University of the State of New York, Albany, N.Y. 12234

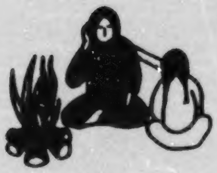


2. Invite an Indian person from your community who has had experiences in a reservation community to share some information with you or the class.

Ask for volunteers to share their views of off-reservation life compared to living on the reservation. Make a list of similarities or differences on the board.

If students are from an off-reservation setting ask them to research information about reservation life. Consider how it differs from off-reservation life style.

3. Have students make a list of five to ten people whom they value because of the things they taught. Next to each person's name have them write a couple of words to describe why they are important people.



4. Have students read and report on an autobiography of a person of their choosing. Have a broad selection of Indian and non-Indian, male and female autobiographies available.

   Have students write a short autobiography of themselves.

Student Activity Card(s):
See Firetalk Activity Cards (2A-2B, 2C-2D).

NEW WORDS:

grips
garter
vest
bollmers
venison
possessions
guardian
swells
queasy
oysters
converse
ceiling
frequently
curious
potlatch
obviously
tide
Quinalt
Chinook
sea cookies
flotsam
sweet grass
inlaid
mother of pearl
wampum
descendents

A VISIT TO TAHOLAH

A Visit To Taholah and Joseph's Long Journey

Developed by members of the Shoalwater Bay Curriculum Committee

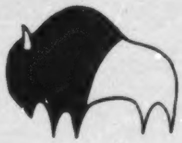
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Description of Culture

Summary:

A young girl named Annie and her mother took a trip by steamboat and stagecoach from Bay Center to Taholah in 1916. The journey includes vivid descriptions of sights and sounds along the route as experienced by this small girl. Before leaving Taholah Annie's mother was honored with a potlatch, a feast and gift giving celebration.

This story provides a good first hand account of life in the early 1900's on the coast of Washington. This story is a description of culture as seen in the reservation period between 1860 and 1930. It is of the type labeled description of culture.

Teacher Guided Activities:



1. Read the first half of *A Visit to Taholah* student activity card and discuss the reservation period in terms of its impact on changing the lives of Indian people. You may want to reread the introductory article entitled **A Historical Perspective.**

As the story indicates, Annie was unfamiliar with the environment beyond her Indian community. Ask students to identify specific incidences in the story which show this (i.e., Annie saw a light bulb for the first time).

2. Annie had never seen an electric light bulb before. Ask students to describe in writing how they would feel being the light bulb seeing Annie and her mother for the first time. Have them describe themselves as a light bulb. What would they hear, see, feel, smell and think about?

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To help students get the idea do a class writing exercise together. Choose an object in the room (an eraser, chair, chalk board, etc.) and ask students to offer ideas about what things they would see as that object. What might they hear, smell, feel or think about? You may want to start each line with the words, "If I were a ________."

3. Annie described well the different sounds as she rode along the beach. Have students choose a spot they like and describe all the sounds or smells at that spot.

4. The potlatch ceremony was an integral part of Coastal Indian culture. It was an honoring ceremony. Read accounts of potlatch ceremonies like descriptions in **When the Owl Calls My Name**. Have students discuss why potlatches were held and why they are no longer a common practice.

Have students research the meaning of the potlatch and make a report. You may want to compare this ceremony to other Indian honoring ceremonies in or near your community.

Try preparing an honoring ceremony for someone in your class or school. Have students make gifts and prepare the feast. Include parents or community members.

5. Northwest Coast art projects would help create an appreciation of the Coastal culture and the potlatch ceremony. Weaving, carving and basketry are the main crafts developed in this region. There are many good films and filmstrips available on Northwest Coast art.

Have students examine examples of Northwest Coastal art and try coloring them and interpreting what they represent. There are some good coloring books with these designs.

6. Have students plan a make-believe trip or choose a trip they may have taken. Provide maps and have students route their trip. After deciding what the best means of transportation would be to take, have students estimate costs and items needed while traveling, including types of clothing, food and special equipment.

Each student could then prepare a travel log or write a diary of what could happen on their trip. You may want to combine this activity with the study of different states having students research interesting sites to visit.

Student Activity Card(s):
See A Visit To Taholah Activity Card (3A-3B).

NEW WORDS:
attention
ignored
suffocated
digging sacks
lice
suspected
crane

THE BEARS AND THE DEER

Stories From Burns

Developed by the Burns-Paiute Tribe
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

A mother bear killed a mother deer and tried to deceive the fawns. Realizing that they were being tricked, the fawns killed the bear's cubs by playing a game with them. When the bear returned, she chased the fawns as far as a pine tree and eventually fell asleep. The fawns jumped out of the pine tree and ran to the river where a crane helped them across. The crane warned the fawns to be wary of persons walking silently in the woods.

The mother bear pursued the fawns to the river and also enlisted the aid of the crane. The crane agreed but told the bear to remain still. After stopping midstream the bear tapped on the knee of the crane. This caused the bear to fall into the river thus saving the fawns.

This is a value type story from the pre-contact period. Deceitful behavior was paid in kind. Wrong deeds were punished. This story also shows how the bear cubs were goaded into foolish competition with the fawns. Not all games even in fun are necessarily safe. Judgment should be used before deciding to play.

Teacher Guided Activities:

1. This story offers an opportunity to discuss accident prevention. (Was it wise to play a game in the smoke hole? Discuss other dangerous areas such as refrigerators, old cars, junk yards, etc.)

Begin an accident prevention unit that might include fire safety, hunting safety, playground safety, etc. Students could then prepare accident prevention posters or murals. Students may want to take them around to other classes and give short reports.
Ask students to write about what they might do at home in case of fire. What would they do? Where would they go? Whom would they call?

2. Discuss the warning of the crane. Why was it made? Ask students to discuss techniques in hunting. Which are most effective and why?

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Perhaps they can write a story of a hunting or camping trip and list the precautionary things they did.

Student Activity Card(s):
See Earth, Sky, Water Activity Cards (4A-4B, 4C-4D).

This card asks students to notice that not only do animals share their environment with each other, as the bears and deer did, but with people as well. Problems may develop when one group tries to take advantage of the other.

Since there are several ideas for the game you may want to try one on animals one day and the other on the different tribes another.

NEW WORDS:

legendary
generation
segments
unearthed
dismounted
picketed
purify
flood stage
religious
amazement
emerged
kidney
brisket

THE SKULL STORY

The Skull Story and Ghost Woman

Developed by the Blackfeet Tribe
GEOGRAPHICAL AREA: The Plains Region
STORY TYPE(S): Indian Values

Summary:

This is the true story of how a skull helped some Blackfeet hunters get buffalo meat for their people. The hunters had trouble finding any buffalo until they came to a river near flood stage. On the opposite bank they saw seven buffalo but decided it was too dangerous to cross. While standing there, one hunter unearthed a human skull which he painted in a sacred manner. When he placed it in the water it floated across and drove the buffalo toward them. The hunters easily shot six of them, leaving the seventh for the skull spirit which had helped them.

Within this story respect is shown for the dead. Though only a skull is unearthed, it is respected for the spirit of the dead person it represented. Some tribes leave food, water and tobacco for such spirits to show that they are not forgotten and are still honored.

Teacher Guided Activities:

1. Discuss common practices for honoring the dead. What is done on Veterans Day or Memorial Day and why? Have students speculate on why such practices exist.

   Ask students to speculate on why the hunters did not kill the seventh buffalo? Was that a good thing to do? Why or why not?

2. Have students locate articles where tribes are currently working towards restoration of burial grounds, the return of bones of ancestors from museums or the restoration or return of ceremonial objects from museums.

Discuss why these activities are important to Indian people. What do the articles say? (See **Akewasanee Notes** or **Wassaja** or other local Indian newspapers.)

Student Activity Card(s):
See Circles in Harmony Activity Card (5A-5B).

Indian people because of the dependence on their immediate environment are keenly aware of the cycles in nature. There has been a conscious effort to restore what has been taken from nature and not to waste things. Using this card have students list as many circles or cycles as possible which may be seen in nature.

Discuss what a food chain is and have students give different examples.

NEW WORDS:
porcupine
protection
magpies
supposed
eventually
attempting
regain
studded
delighted
pierced
appropriate
customary
reclaim
possessions
burial
lodge
leggings

THE LODGE JOURNEY

The Lone Pine Tree and The Lodge Journey

Developed by the Blackfeet Indians
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values

Summary:

Several old ladies decided to use the hide on a burial lodge of a dead chief to make moccasins and leggings. They proceeded, ceremoniously dancing and singing, toward the lodge where one of their grandsons had hidden himself. When they finally secured the piece of hide they wanted, tearing a hole in the lodge, they saw a person standing there. Fearing it was the ghost of the dead chief, the old ladies ran, pushed and crawled their way back to camp. They learned, however, that they had been tricked and returned for the hide.

In their second attempt they were frightened again when a crow flew out of the lodge but they left with hide in their possession. That night they dreamed that the dead chief was bothering them and decided finally to return what they had taken. Again as they looked into the lodge they were frightened. This time the eyes they saw were those of a porcupine but the old ladies vowed never to bother the burial place again.

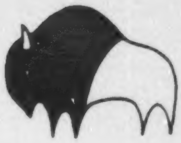
Most people accept the fact that stealing is wrong. Many, however, assume once a person has died that the possessions of that person are available for the taking. Many Indian people place valued articles with a person at death, acknowledging that the spirit lives on and takes the same pleasure in having such articles. The old ladies in this story were punished repeatedly for their thievery until they learned to show respect for the dead chief and his possessions.

Teacher Guided Activities:

1. Ask students why the grandson had done what he did? Was it a good thing to do? What is a practical joke? How might his joke have been harmful to the old ladies?

   Make a list of practical jokes which may be harmful to others (i.e., pulling chairs out from under someone, substituting salt for sugar, etc.)

2. Research the law in your locality concerning grave robbing. Discuss this. Compare this with laws concerning obtaining Indian artifacts.



3. Talk about the impact grave robbing has had on Indian tribes in the past and what tribes are doing now to protect the burial grounds of their ancestors. This is particularly important to unrecognized (by the federal government) tribes of Oregon. Why? Why do people today put flags and flowers on graves?

4. Smoked buffalo hides are valued for their weather resistant qualities. Smoked hide does not absorb moisture from rain, mud or snow as much as unsmoked hide. Every part of the buffalo was used for a functional or decorative purpose.

One of these functional uses is for tepees. The portions of hide near the smoke hole of a tepee are smoked naturally because of the cooking fire inside. As this part of the hide shows more wear and is blackened, the hides of the tepee cover are replaced and the old smoked hides may be used for winter moccasins and leggings.

Make lists of as many uses for leather as possible. Have students make articles out of leather (i.e., belts, wallets, hair ties, chokers, etc.).

Students Activity Card(s):
See Teepee Creepers Activity Cards (6A-6B, 6C-6D).

Using the **Tepee Creepers** student activity card, either have students role play this story, or make a puppet play out of it. These cards may be used repeatedly.

NEW WORDS:

unexpectedly
underneath
ceremonial
Thunderbird
dangerous
serpent

FIREMAKER

Little Ghost Bull and The Story of Firemaker

Developed by the Northern Cheyenne Tribe
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values

Summary:

While on a journey to acquire food, Firemaker and his friend cross a river believed to be inhabited by a water serpent. On the return trip the two warriors built a raft and crossed the deep part of the river. When they reached midstream the water began to churn. Fearing for their lives, they called upon the spirit of the Great Thunderbird and his messengers to protect them.

The river became a scene of splashing walls of water until it receded completely from the river bed and all was quiet. Firemaker and his friend walked across the dry river bottom to safety where they turned and saw a huge bird flying away with a serpent in its beak. They also saw the messengers. The two warriors thanked the Thunderbird and returned home safely.

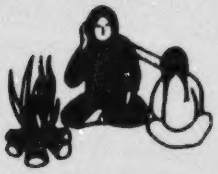
The Thunderbird is considered by many tribes to be one of the most powerful of spiritual beings. The warriors unquestioningly believed that his power would protect them, and their lives were saved. The spirits of Indian religion have tremendous power to protect and guide an individual's life. Whether one believes specifically in these exact spirits or not, at least their important place in other people's lives should be not only recognized but respected as well.

Teacher Guided Activities:

1. Some time should be spent discussing what a Thunderird is, what it might look like and what its importance might be to the tribe in this story. (See **Count Your Blessings** card, 6-B.) This Thunderbird could be compared to Greek or Roman gods of similar power.

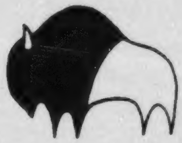
Ask students to speculate on how such a being was created in the mind of Indian people and what type of impact it might have on a people's culture.

Collect as many different designs of Thunderbirds as possible. Have students work on a mural which reproduces these different designs and lists the tribes from which they come. Have students try to create their own.



2. Discuss why Thunderbirds would be viewed as all powerful. Ask students to create beings for such natural phenomena as volcanoes, earthquakes, etc. Perhaps students could write a story about how their being came to be.

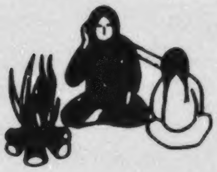
Then have students do a report on the scientific causes of thunder and lightning.



3. Take a trip to a museum which has a good collection of Indian artifacts. Particularly point out ceremonial articles and read whatever information is available on them. Draw pictures of these articles. Compare how they differ with everyday articles of the same type.

If a museum is not available there are many good illustrations and photographs available for comparison. Try to locate examples representative of your students' tribes.

Ask your students what ceremonies or rites they have participated in that were of importance to them. Inquire if special clothing or articles were involved. Have students draw a picture of this ceremony and write about it, if that is permissible, and if the student feels comfortable in sharing.



4. Water serpents are usually thought of as protectors of our waterways. Search out information about other water serpents reported to be in your area and have students discuss.

Assign students to study different types of serpents or snakes and make reports.

Student Activity Card(s):
See Count Your Blessings Activity Card (7A-7B).

NEW WORDS:
priest
prairies
buckskin
bathe
attention
scouts

MARY QUEEQUEESUE'S LOVE STORY

Developed by the Salish (Flathead) Cultural Committee of the Confederated Salish/Kootenai Tribes

GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Description of Culture

Summary:

Mary Queequeesue lost her husband to another woman and was miserable. An old woman offered to help Mary regain her husband using a prescribed ritual and Indian medicine. The ritual worked and Mary's husband returned to live with Mary for many years.

Mary was desperate for her husband's return, so desperate that she resorted to the use of Indian medicine. If such steps are taken there are always payments to be made. One always respects an individual who responds to favors asked and is ultimately left with responsibilities to fulfill. These kinds of favors are not taken lightly by Indian people and sometimes they may produce serious consequences.

Teacher Guided Activities:

1. Explain to students prior to reading *Mary Queequeesue's Love Story* that they will be reading a story written in non-traditional English or **Reservationeze**. This story was not corrected for the sole purpose of sharing with students this non-traditional form of communication which is commonly used among many Indian people.

It should be noted that historically, English was a foreign langugage to Indian people, and for many tribes today it still is. (Review Firetalk Activity card, 2-C.)

Students should be encouraged to identify such differences of expression as, **Mary Queequeesue was telling on herself about when** . . . or **Mary was still crying around**. Ask students if the expressions sound odd or unusual. They may be encouraged further to speculate on how such expressions may have been created. Students may be able to identify the meaning when the expressions are used.

A list of such phrases could be started somewhere in the room and added to periodically—including unique expressions that students may use regularly. It is interesting to explore how such language changes.

It should also be emphasized that these stories originated with the oral tradition, that process by which the stories of a people are formulated, communicated and preserved in language by word of mouth rather than in writing. To bring this out in this particular story have students create a play using the dialogue as is for the speaking parts. Ask students to decide if the conversation sounds true to life.

2. Discuss with students traditional ways of courtship and marriage among a local tribe.

   Formerly, as Indian women aged, they needed more help to prepare hides and do other chores. In some tribes, several wives were acceptable, particularly as a woman grew older.

The first wife always had seniority over other wives. Cheyenne, Sioux and some other tribes had this practice.

Are any of the traditional ways still observed today? Examine the pros and cons of such traditions and note the great respect afforded Indian women. Refer to such articles as *The Art of Courtship Among the Oglala* found in the 1980 Spring issue of *American Indian Art* magazine.

Bring in examples of Indian flute music, often used in courtship.

Student Activity Card(s):
See Supernatural Helpers Activity Card (8A-8B).

NEW WORDS:
Assiniboine
encampment
proposing
mature
lectured
medicine man
broken hearted
disappeared

A YOUNG WARRIOR

Ghost Stories

Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation.

GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Description of Culture

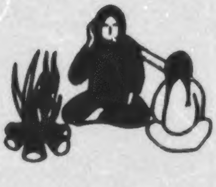
Summary:

A young warrior who had planned to marry the chief's oldest daughter went on a raid to retrieve some stolen horses. When he returned he found that the girl he was to marry had died of a broken heart and was lying in a tepee guarded by a young man. The young warrior took the man's place and as he was grieving for his lost sweetheart, she came to life. He lived with the spirit of the dead girl for four days until it was time for her to go to the spirit world. Before she left she directed the young warrior to return to camp and marry her sister, which he did.

This story gives examples of some cultural practices of the Assiniboine tribe, specifically courtship, warriorhood and the treatment of the dead. The young warrior learned that any goal worth achieving involves some sacrifice. He gained horses but lost his sweetheart. His devotion to his dead sweetheart was repaid with the life long companionship of her sister.

Teacher Guided Activities:

1. Discuss the practices of the Assiniboine described on page 12. Compare what happened in courtship then to what takes place today. Ask students to speculate on why such practices may have been observed. Compare this to *Mary Queequeesue's Love Story*.



2. Ask students to identify ways in which a young warrior might prove himself in the days of this story (i.e., stealing horses, counting coups, good hunter, etc.) How do men prove themselves today? Have students brainstorm ideas individually first and then make a list on the board.

Students may want to vote on which things are the most difficult to achieve, giving reasons why they think so.

Student Activity Card(s):
See Horse Stealing Activity Card (9A-9B).

NEW WORDS:

cedar dugout
oyster beds
expertly
ordeal
launched
current
trousers
sandspits
permission
incoming
tide
companions
fascinated
seagulls
channel
cockles
mussels
embrace
tideflats
salmon
abundant
high tide
ebb
bail
stocks
peninsula
clams
exposed
mud flats

JOSEPH'S LONG JOURNEY

A Visit to Taholah and Joseph's Long Journey

Developed by members of the Shoalwater Bay Curriculum Committee

GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Description of Culture

Summary:

Joseph, a thirteen year old Shoalwater boy, was given permission to cross Shoalwater Bay alone to visit his cousin. After spending the day he started home, stopping on Pine Island to watch seagulls and explore. When he returned to his canoe, he saw that the tide had gone out, leaving him stranded on the island for the night. Joseph constructed an emergency shelter, fed himself and spent the night.

He got a late start the next morning and ran into rough water which forced him to land on a sandspit. By midafternoon the weather calmed enough for him to continue on to Oysterville. He stayed with his father's friends for the night. Late the next morning Joseph and friends started for home and were greeted and honored with a feast.

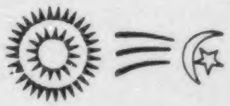
Joseph's quick thinking and calm behavior were important to his survival. He remembered the valuable things he had been taught and used the resources at hand to help sustain him in an emergency situation. For his bravery and courage, Joseph's family honored him in a traditional way.

Teacher Guided Activities:

1. Discuss how Joseph's quick thinking saved his life. Have students identify the good decisions he made. Make a list of skills that students think are needed to survive in the:
   - woods
   - rivers and waterways
   - desert or hot weather
   - cold weather or snow

Ask students to tell about a time when they had to use survival skills. Who taught them about the skills?

Could they teach someone else a survival skill? Have students sign up to work in small groups to demonstrate or explain a survival skill. Students will need to be responsible for bringing whatever materials are necessary for the demonstration.



2. This story is a good introduction to coastal life. Have students report on animal and plant life in the coastal area or make a bulletin board with pictures and titles of sea life along the coast.

Have a **Coastal Day** in which students prepare and eat different types of sea food and display shells and coastal articles.

Assist students in coordinating a salmon bake. Invite parents, grandparents, etc. This could be held at a time when the class may want to honor someone. Try serving some of the other foods mentioned in the story.

3. Enlarge the outline of a portion of the coast and have students locate bays, peninsulas and islands.

Have students write about a trip they may have made and draw a map which charts the route.

Student Activity Card(s):
See Honoring Activity Card (10A-10B).

Use the Honor Award activity card 10-B to recognize special behavior. They may be colored and used for book markers.

NEW WORDS:

assistance
decayed
gills
cedar
injure
retell
spawning
handsomely
arrayed
yew
embarrassed
Puget Sound

A FISHING EXCURSION

Developed by the Muckleshoot Curriculum Committee
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Indian Values/Natural Phenomena

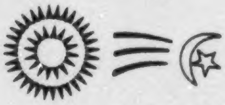
Summary:

Two boys asked their father to tell stories about the different types of salmon. The first story their father told described how Steelhead got such tough skin. Steelhead and Spring Salmon got into a fight in which Spring Salmon took all of Steelhead's possessions including his bones. Because he was embarrassed, Steelhead replaced his possessions using the wood of the yew tree.

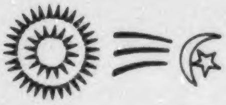
Humpback Salmon was portrayed as a proud fish with songs to sing to the Muckleshoot people. The final story related how the soul of the King Salmon never dies, rather, it returns to the distant ocean. For this reason King Salmon is respected and is never shot with bow and arrow.

The different types of salmon are portrayed as people with their own unique characteristics. The Coastal Indians look at the fish as if they were brothers and sisters, realizing how important they are to their way of life. As fishermen, Indian people have a strong sense of responsibility for the welfare of the fish. Conservation is essential to the economic and social well-being of each tribe because they depend to a large extent on fishing for their livelihood.

Teacher Guided Activities:



1. Assign each student a different type of fish on which to report. As part of their report each should draw a fish (drawn to scale). On a large bulletin board place all the fish with appropriate labels (King, Humpback, Spring, Steelhead, etc.).



2. Take a field trip to a fish hatchery to observe the salmon mentioned in the story. If you are living in the Northwest, make an effort to observe the salmon runs in your area or at least determine when and where they exist. Write a description of what a salmon run is like.

3. Bring in samples of different kinds of fish and shellfish and have students taste them. Let students prepare fish in the different ways described by the young boys; dried, baked, roasted, boiled or fried.

4. Ask students to reread the sentence, *By the way he walked they knew he was ready to go home.*" Discuss how he might be walking and then let students practice giving an interpretation of how the boy's father may have looked. Make up other sentences which students may act out.

Student Activity Card(s):
See A Fishing Excursion Activity Card (11A-11B).

BUFFALO OF THE FLATHEADS

Developed By the Salish (Flathead) Cultural Committee of the Confederated Salish/Kootenai Tribes

GEOGRAPHICAL AREA: Plateau Region

STORY TYPE(S): Description of Culture

Summary:

This book describes the history of the buffalo from the time they were first seen passing through the Bitterroot Valley to the present. The remaining herds reside on the Bison Range as a national park.

During a time when buffalo were scarce, chiefs in one tribe called upon the help of a man named Grizzly Bear Tracks who conducted a dance. It was believed that certain rituals would bring the buffalo and exact procedures were observed. Spiritual ceremonies played a large part in the lives of these Indian people and they were blessed with a good hunt.

There is also a description of how each part of the buffalo was used. This shows not only how important the animal was to the way of life, but also shows how resourceful Indian people were and how little they wasted.

Picking up orphaned calves a man named Samwell Hawk established the first domesticated buffalo herd which grew in size over the years. Some of these buffalo were purchased by Charles Allard and Michael Pablo and eventually became part of the Bison refuge in the 1930's by an act of Congress.

The *Buffalo of the Flatheads* is an interesting story of how the Flathead herds came to be and gives some good historical information. The chapter that deals with the uses of the buffalo among the Flathead gives particular insight into the values and economy of the Plains culture, pre-contact. This story is significant to the history of many tribes of the Plains who at one time depended and flourished with aid of the buffalo and who were defeated mainly by the near extermination of this animal.

Teacher Guided Activities:

1. Have students play charades. Give students slips of paper with different animals listed or inanimate objects (toaster, egg beater, clock, etc.) and have students imitate them while others guess. You may begin by having students try to imitate the buffalo as the dancers had done for Grizzly Bear Tracks.

NEW WORDS:

Missoula
Skalkaho
parfleches
imitate
signaled
bridles
halters
braided
marrow
sinew
orphaned
reservation
herd
Moiese
pasture
purebreds
Ravalli
initiated
Banff
originated
allotted
refuge
appropriated
estate
breeding
albino
existence
perpetuated
traditional
convicted
hybrids

2. Locate all geographical sites on a map and have students trace the story as it progresses from one location to another. Label the Bitterroot Mountains, Shelby, Missoula, Skalkaho Pass, Ravalli and Kalispell.

Draw a map locating the spread of the original herd of buffalo brought back by Samwell Hawk. On a larger map, pinpoint the locations of the buffalo to provide some visualization of the spread of the herd.

3. Make a list of the uses of the buffalo. In a corresponding list ask what utensil is used today which serves the same function. Then ask students to give the different modern materials and identify from where they come.

Made From Buffalo	**Utensil Used Today**	**Material Used**
Rawhide bags to store food	baggies saran wrap foil tupperware	plastic metal
Rawhide bags to store clothing	cloth bags hampers	cotton/nylon wood plastic

Draw a large diagram of the uses of the buffalo illustrating and labeling its uses. (See *Buffalo of the Flatheads* activity card, 12-B.) Use as a bulletin board or draw a mural of a buffalo hunt. Maybe a mural on cloth like burlap with a variety of fabrics for cutouts would be more interesting.

4. Have students write a story about what their first buffalo kill might be like or their first time butchering a buffalo.

5. The following resources will lead to interesting discussions and followup activities on the buffalo.

Films 8mm:

Beef Butchering and Curing #274—$24.00, Thorne Films, 1229 University Ave., Boulder, Colorado 80302
Hide Preparation #276—$24.00, ibid.
Parflesche Decoration #277—$24.00, ibid.
Stone Boiling #275—$24.00, ibid.

Films 16mm:

Tahotonka, ACI Productions, 30 minutes, color, $380.00
ACI Films, Inc., 35 W. 45th St., New York, N.Y. 10036

This film shows the buffalo hunts, the ceremonial as well as the economic importance of the buffalo to the Indians, the conflict with settlers, exploiters, and railroad builders; and the final near extermination of the buffalo and the defeat of the Indians.

If other skills are learned that are connected with the buffalo, the class may want to apply this knowledge by putting on a play or doing a documentary on video tape. Students in small groups could decide on a theme and organize the information they desire to share (i.e., history, dance, uses, etc.).

Sioux Legends, Nauman Films, 20 minutes, color, $260.00

This film includes a legend of how the peace pipe came to the Sioux from a magical White Buffalo Calf Woman plus two other legends.

Books:

The Buffalo, Haines, Francis. Crawell, 1970, $5.25
The Buffalo Book: the Full Saga of the American Animal, Dary, David A., Sage Books, 1974, $9.90

Records:

Anthology of North American Indian and Eskimo Music, Folkways Record, FE4541, $8.95, two records.
Songs and Dances of the Flathead Indians, Scholastic, FE4445, $8.95. Includes the Jump Dance Song.

Student Activity Card(s):
See Buffalo of the Flatheads Activity Card (12A-12B).

NEW WORDS:
mudhen
decent
swallowed
wickiup
elders
imaginary
originally

HOW ANIMALS GOT THEIR COLOR

Developed by the Klamath Curriculum Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena

Summary:

According to this Klamath story all animals were originally one grayish color. A village of people and animals was attacked by a monster called Ganoks. Fearing they would be eaten by this monster everyone left the village except Chief Jalydiumps who was too large to be carried to safety. In order to prove who was the strongest, the chief challenged the monster to a contest consisting of eating the most hot rocks. The chief, however, only pretended to eat the rocks while the Ganoks ate so many he died. Seeing the defeat of the monster, everyone returned and Jalydiumps gave parts of the monster's colorful fur to the various animals.

Because Jalydiumps was too big to be carried away he was faced with the prospect of trying to make the best of a bad situation. It was his quick thinking and initiative which saved the day.

This story also comments on the results of greed. The more the Ganoks ate the sicker he got. One does not always have to accept a dare or challenge. Often this may prove to be a foolish undertaking.
Finally, jumping to conclusions like the tiny bird did may result in spreading misinformation. One should take time to get all the facts.

Teacher Guided Activities:

1. Discuss the challenge Chief Jalydiumps made with the Ganoks. In pairs have students write up a list of five dares or challenges and see if they can get another team to accept the "I can do anything better," challenge.

The challenges could involve any subject matter, material or athletic competition. Have each team tally how they do against their opponents. After each team has challenged all other teams, see which team is the winner overall.

2. Have students write reports on various animals and how their colors adapt to fit their environments and seasons.

Try making an animal chart showing multicolor hairs along with short hair, long hair, etc. Are there other classifications that can be discovered among the animals selected for representation?

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3. Make a set of spelling cards with the names of peoples, tribes, animals or birds. Make a box, shoe size or bigger, with the Ganoks attached to it. Paint his mouth open. Feed the monster only correctly spelled words (see **Proclaim Your Rarity** activity card, side 13-B).

4. Turn *How the Animals Got Their Color* into a play. Present it to other classrooms in your school or at an assembly. Write and sing the song that Jalydiumps sang after he killed the monster.

Student Activity Card(s):
See Proclaim Your Rarity Activity Card (13A-13B)

NEW WORDS:
scaffold
burial
buried
sun dance
valuables
respect
wondered
separate
exhausted
nervously
terrified
protested
anxious
belongings
curious
celebration
traditional
possessions
customary

A TRUE STORY OF A GHOST

Ghost Stories

Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation.

GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Description of Culture / Indian Values

Summary

A boy tricked his friends into visiting a dead man's burial place in order to steal the man's possessions. The boys were chased by the spirit of the dead man until the boys threw down the stolen articles. During the nights that followed, one at a time, each boy died until only the oldest boy was left. He painted his face red and by doing so was spared in order that others might learn about the consequences of not respecting the dead and their possessions.

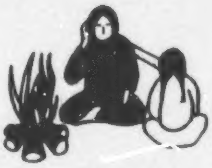
The value of things are increased by a person's sentiments toward them. Things of small monetary value to one person may be held in high regard by another. One must always respect others and their possessions.

Often innocent people are punished for the wrong done by another.

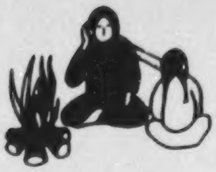
Teacher Guided Activities:

1. Provide information on the Sun Dance before reading the story so that there is a better understanding of the significance of certain acts or events (see **Tree of Life** activity card, 14A). Include Significance or use of the whistle and the sacred color red.

To give a perspective on the man who participates in the Sun Dance, see *The United Tribes* (Sioux) brochures by Mooney, Clark Whiseter and Mails, 3315 S. Airport Road, Bismark, South Dakota, 58501. In these brochures is information on scaffold burials and why they were outlawed. Have students speculate on why people were buried that way.



2. Ask students to make lists of valuable possessions that they would like buried with them. Discuss this practice; what it meant and why it was done. Ask students to make a list of ways one can show people respect for their possessions.



3. Have students outline the events of this story picking out main events and ideas, or have students write a ghost story and read the writing to someone.

   In the Four Winds groups have students make up a continuous ghost story in which each student tells part. Tape record the stories. Transcribe them and have others read them aloud.

4. Role play the story or parts of the story. Consider putting on a play for Halloween using this story, or develop a script and make puppets for this story (see **Tepee Creepers** activity cards 6A-6B, 6C-6D).

5. Discuss in what ways innocent people were punished for the wrongs of another in this story. What real life situations could be seen as similar (i.e., wars, gas shortages, Iran hostages, etc.)? What can be done in such a situation?

Student Activity Card(s):
See Tree of Life Activity Card (14A-14B).

NEW WORDS:
hollered
outsmart
desperately
undecided

WINTER MONTHS

Developed By the Shoshone-Bannock Tribes of Fort Hall
GEOGRAPHICAL AREA: Plateau
STORY TYPE(S): Natural Phenomena

Summary:

Before there were seasons the animals and birds lived in a village together. It was decided that the leaders would have a meeting to vote on the length of the seasons. All but Coyote wanted the winter season to last three months. The animals devised a plan in which Mouse jumped up and said that winter should be three months in length and then left the meeting. All the others left too, leaving Coyote speechless.

Aside from giving a possible explanation for the origin of the length of winter, this story gives insights into the organization of the tribal council in which every member had a contribution to make and a majority vote was accepted as a final decision by which all should live.

Teacher Guided Activities:

1. Ask students to speculate on how the environment and our lives would be different if winter lasted much longer than it does. Examine the pros and cons of having winter. What purpose does it hold in the cycle of living things? Refer to the **Circles in Harmony** activity card, 5A-5B, to discuss the importance of cycles.

2. Make a list of rules needed when running a meeting. What is expected of members of a council? Structure a class meeting so students may practice skills in coming to joint decisions.

Discuss how your class makes decisions. Relate these points to various aspects of government including tribal governments. Discuss how individuals can influence decisions in government.

Have students research the origin of the constitution and discuss the impact of the League of the Iroquois on its conception.

3. Have students do some creative writing using the title, **Winter Is**.... Ask each to think of one word or phrases of words that winter might bring to mind.

Another idea is to have students write as if they were a snowflake, describing sights, sounds, smells, thoughts and feelings, beginning each line with the words, **If I were a snowflake**....

Student Activity Card(s)
See Echos of Time Activity Card (15A-15B).

COYOTE ARRANGES THE SEASONS

NEW WORDS:

- yawned
- stretched
- uncomfortable
- seized
- occasionally
- companion
- straddle
- obtain
- flint
- scorching
- encouraged
- sweatlodge
- revenge

Developed by the Klamath Curriculum Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena

Because the sun made everything too hot for Coyote, he tried to catch and destroy it. By showing the sun where their fathers had supposedly camped together, Coyote convinced the sun that their fathers had been good friends. Having gained the sun's trust, Coyote took a flint knife and cut off the sun's head so that he, himself, could take the sun's place in the sky.

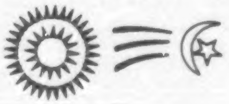
Coyote realized that he did not like being the sun and replaced the sun's head. In order to give the sun time to rest periodically, Coyote established four seasons.

Winter, however, was not satisfied with his time allotment and challenged Summer and his four brothers to a wrestling match. Winter won, killing all of Summer's brothers. The earth became cold. One of the dead brothers had a son who became a strong young man. This son challenged Winter and his brothers to a wrestling match and won. He left the youngest brother alive. The two shared their times equally, half the year being summer, half the year being winter.

As usual, Coyote thought he could do a better job of controlling natural elements (in this case the sun) but soon tired of the responsibility. He did create a time for the sun to rest, realizing through his own experience what a tough job the sun really had. On the surface, others often appear to have things better off than we do, but if one examines more closely, one may find that there are disadvantages too.

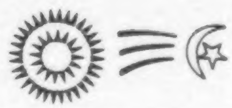
The second half of the story focuses on the wisdom of Summer's new nephew. He spares the life of the youngest of Winter's brothers and in so doing creates a true seasonal balance. As in most Indian stories wrongdoers are repaid in kind. Winter's greed cost him his life.

Teacher Guided Activities:



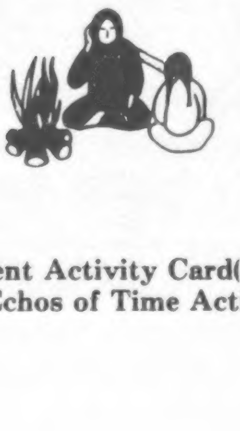
1. This story has some implications for peoples' attempt to control and exploit their own environment, especially as it relates to energy. Compare the acts of Coyote in attempting to control the sun with human efforts to control the sun. The following are some questions that may be helpful.

- What do you think about Coyote wanting to control the sun? What were his reasons?
- When Coyote got the sun's powers, did he use them in a responsible fashion?
- In trying to arrange the seasons, a wrestling match left Winter and his brothers in control. What age of humankind, historically speaking, might have occurred during this time? Was it a time of balance in nature? Was it productive for the development of life?
- Has humankind made efforts to control or alter the powers of the sun? For what reasons?
- What price did Winter and Summer pay for their greed and desire to control the seasons?
- What price has human kind paid for the greed and desire to control the sun or seasons.



2. Discuss what solar energy is and what impact or alteration solar energy can have on one's lifestyle, community, reservation or nation. In some Indian communities this question of energy resources is of prime importance politically, economically and culturally.

Have students report on local issues involving energy and its impact. This would be an excellent opportunity to introduce careers in the energy area. Perhaps human or corporate resources might be available to visit your class.



2. Discuss this story comparing it to the story **How Summer Season Came**. Ask students to speculate how each story offers a different interpretation of the natural change of one season to another. Perhaps students could attempt their own version of a story about the change in seasons.

Student Activity Card(s):
See Echos of Time Activity Card (15A-15B).

NEW WORDS:

desperate
rampaging
cactus
prairie
creature
incident
ravine
liable
appeared
shoulder
confused

BROKEN SHOULDER

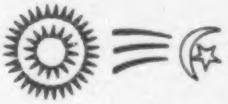
Developed by members of the Gros Ventre Elders Board from the Fort Belknap Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena

Summary:

A group of Gros Ventre (Grow Vont) children were playing bear (a kind of tag) when the young girl who was it actually became a real bear. The brothers of the girl stayed with her but the rest of the children ran for safety. Men from the camp wounded the bear and all but the brothers left. The brothers were concerned for their sister and hoped to find some way to help her when a man appeared to them suddenly to give them advice and three wishes. He told them that there was no hope for their sister and that they must flee for their lives, using the wishes to help them escape. The enraged bear chased the boys who eventually exhausted all their wishes. Using a magic ball,they finally escaped by going up into the sky to form the Big Dipper.

Though the brothers showed great loyalty to their sister, the mystical powers working against them proved to be too much. Their lives, however, were spared. Bears are considered powerful and sacred to some tribes. Because of its huge size and awsome physical power it was also thought to possess supernatural powers. For all these reasons it is a respected animal.

Teacher Guided Activities:



1. This story provides a natural introduction to a unit on the stars. Observe the North Star and the Big Dipper. Have students draw a diagram of this star structure. Show students other star formations. Have students write their own legends about one of these star formations or research the story behind one described in Greek mythology.

2. Introduce the Mayan calendar and the scientific observatory in Mexico as developed by this group of Indians thousands of years ago. Explore the use of stars as direction finders.

Student Activity Card(s):
See For Heaven's Sake Activity Card (16A-16B)

HOW THE BIG DIPPER AND THE NORTH STAR CAME TO BE

NEW WORDS:
buffaloberry
hollered
hatchet
gnaw
captive

Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena

Summary:

One of the youngest of seven brothers got a thorn caught in his hand while out hunting. To his surprise a little girl popped out of his hand where the thorn had been. He and his six brothers raised the girl who grew rapidly.

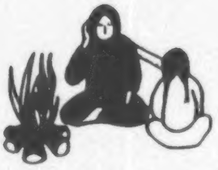
She and her pet beaver were taken by a monster across a lake and were fattened for his supper. On the day the girl was to be eaten, the monster's grandmother helped her escape. The girl fled to a stone tepee where a man with two mountain lions saved her and eventually (in the form of an eagle) led her home to her seven brothers again.

In order to protect her, the brothers and the girl went into the sky and became the Big Dipper and the North Star. There they have stayed safe from all monsters on earth, to help guide people who are lost.

Teacher Guided Activities:

1. Though this story attempts to explain the origin of the same set of stars as the story *Broken Shoulder,* it is entirely different. Have students compare the two stories. They may be encouraged to try an original story of their own about the same star formation.

2. Read *Jabberwocky* by Lewis Carrol and ask students to draw the Jabberwocky monster. Have students locate other monsters described in other stories and compare which seem most ghoulish and tell why.



3. Have students write a monster story or tell a continuous story in which students seated in a circle each take a turn continuing the same story.

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Student Activity Card(s):
See For Heaven's Sake Activity Card (16A-16B)

NEW WORDS:
exception
protect
prairie chicken
sage hen
mourned
actually
buffalo wallow
starving
refused
satisfied
rawhide
buckskin
equally

DUCKHEAD NECKLACE

Duckhead Necklace / Indian Love Story

Developed by members of the Assiniboine Elders Board of the Fort Belknap Reservation

GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena / Indian Values

Summary:

Duckhead Necklace was the son of a woman who married a star. His mother grew homesick after living in the sky awhile and tried to escape through a hole in the sky. Her husband discovered her and killed her, leaving her young son to care for himself. Eventually, the young boy adopted an old woman for his grandmother. She gave him his name, taught him many things and tied a duckhead around his neck for protection.

Duckhead Necklace killed a whale which was his grandmother's transformed husband. Later on a walk he was invited into a tepee in which some snakes tried to kill him. His duckhead, however, saved him and he punished the snakes by condemning them to crawl on the ground always. He later made the snakes' noses flat.

His travels took him to villages in which people were living with bears and one in which people were living with white birds. In both cases the animals became greedy and took all the food, leaving the people to starve. Duckhead Necklace punished the bears by taking away their speech and by sending them to live in the mountain forest. He also took speech from the birds and colored the birds black.

As in many Indian stories misdeeds were punished. This story gives an explanation of several different natural phenomena.

Teacher Guided Activities:

1. Discuss the definition of stereotypes. Give some examples. Read page four. Do you think that a girl would always choose a doll or that a boy would always choose the bow and arrow? Some students with younger brothers and sisters could experiment with this idea on their own. What are other ways in which men and women have become stereotyped? Ask students to look at the magazine advertisements to find examples of stereotyping.

2. Ask students to choose an animal or bird and create a story to explain where it lives, how it moves or what it looks like. Have them make booklets with illustrations. Have students exchange books and read aloud to each other.

3. Some Indians have believed (and some still do) that people could become animals. Have students choose an animal that they could become and describe themselves as that animal. Ask each to include some of the following things:

- Why they would like to be that animal
- What they see, hear, smell and taste
- How they feel
- Where they go
- What they think about
- How they adapt to the weather changes

Student Activity Card(s)
See Mother Earth Activity Card (17A-17B).

81

NEW WORDS:
fly pipe
spiritually
sacred
physically
cleansing
sweat lodge
regretted
impatient
sacrifice

GHOST WOMAN

Skull Story and Ghost Woman

Developed by the Blackfeet Tribe
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values

Summary:

Coyote Man's wife got very sick and died, leaving him and his son to grieve for her. Coyote Man traveled to Big Sands, the land of spirits, to see if he could have his wife returned. Upon reaching Big Sands, he was shown a sacred ceremony which cleansed his wife spiritually and physically in order that she could return. Before leaving, Coyote Man was cautioned about showing respect for his wife; never should he call her Ghost Woman or lazy. Upon his arrival in camp the sacred fly pipe ceremony was repeated and Coyote Man and his wife lived happily for some time. Eventually, however, he forgot his warning and became impatient with her, calling her the names he had been warned against. His wife ran to her bed, and Coyote Man found nothing but a skeleton left.

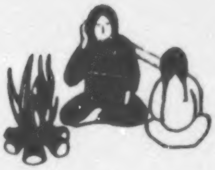
Often one does not realize how great a gift friendship is until it is lost. Coyote Man was given a second chance to honor someone he loved dearly. As is easy to do, however, he took his loved one for granted and failed to show the respect he should have. He was punished for his quick temper and disrespect.

The fly pipe ceremony and sweat lodge are seen in this story as having great powers to cleanse and purify and should be recognized as a sacred way in which some Indian people worship.

Teacher Guided Activities:

1. Compare this story to *A Young Warrior*. Both stories point out what kind of behavior is expected of a man when making a commitment to a woman. A woman is not a possession, nor does she become an object of abuse in marriage or friendship. Discuss how tradition had led to role stereo-typing.

Review classroom responsibilities as they exist. Are boys doing traditional male tasks and are girls doing traditional female tasks? Is there a need to switch roles or tasks? Reassign tasks after evaluating the situation, if necessary.



2. Have students individually draw what they think Big Sand might look like. How might this compare with ideas of heaven and hell? Have students fantasize where they might like to go after they leave this world.

Perhaps a group of students could collaborate on a mural using their own ideas. Different types of music could be used to set the mood for good and bad places to go after death. Encourage students to be creative.

3. Have students make a travelogue of all the things seen, heard, touched, tasted and smelled on Coyote Man's journey to Big Sand.

Some may wish to draw a map with directions.

Student Activity Card(s):
See Women of Wonder Activity Card (18A-18B).

NEW WORDS:
kindhearted
chokecherries
patient
prayers
buckskin
fringes
approached
descendants

WHITE RABBIT

Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values

Summary:

A chief's wife named White Horse Woman wanted very much to have a child and prayed daily for one. She was a soft-spoken, gentle, kind woman. Because of her gentle ways, a small white rabbit was not afraid of her. She took it home and she and the rabbit became close friends. Often she shared her desire for a child with the rabbit.

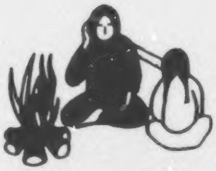
One night White Horse Woman dreamed of a beautiful girl and in the dream a rabbit disappeared. In the morning White Rabbit was gone. Shortly afterward she discovered she was to have a baby. After the baby was born, White Horse Woman went for a walk and found her rabbit friend and shared her joy with it before saying goodby.

This story shows that rewards come to those who are patient and don't lose hope. It also emphasizes how loyalty and trust, as well as communication, can exist between human and animal, although each has a role of its own to fulfill. Every living being needs some degree of freedom.

The importance of dreams as predictors of the future is also evident in this story.

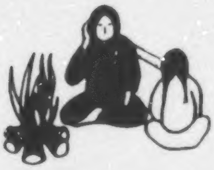
Teacher Guided Activities:

1. In some tribes the rabbit is considered a sacred animal. Explore the meaning of the rabbit. Discuss the meaning and significance of the Easter Bunny in contemporary society. What is its relationship to the real meaning of Easter? Where did the Easter Bunny originate?

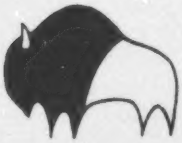


2. Discuss what White Horse Woman's ultimate dream was. What did she do to help her dream come true? Have students individually list their own dreams and then describe ways to help make their dreams become reality.

If some dreams are not too personal, these could be placed on decorated paper eggs and used on a bulletin board entitled: *We're not just hoping, we're hopping closer to our goals.* A large rabbit could be shown gathering the eggs.



3. Have students write or Firetalk about a time when they thought their pet might have understood a message they were trying to convey. Why did they think so?



4. Rights and freedoms have responsibilities if they are to continue to exist. Using the Bill of Rights or the Declaration of the Rights of the Child, discuss what responsibilities go along with each of these rights.

U.N. DECLARATION OF THE RIGHTS OF THE CHILD

The right to affection, love and understanding
The right to adequate nutrition and medical care
The right to a free education
The right to full opportunity for play and recreation
The right to a name and nationality
The right to special care, if handicapped
The right to be among the first to receive relief in times of disaster
The right to be a useful member of society and to develop individual abilities
The right to be brought up in a spirit of peace and universal brotherhood
The right to enjoy these rights, regardless of race, color, sex, religion, national or social origin.

Student Activity Card(s):
See Women of Wonder Activity Card (18A-18B).

NEW WORDS:
celebration
bury
complaining

DO WHAT YOU ARE TOLD

Stories From Burns

Developed by the Burns-Paiute Tribe
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

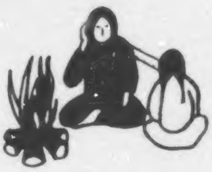
Though Coyote was warned by his brother Esha not to watch him fighting, Coyote peeked anyway, causing Esha to be killed. Feeling guilty, Coyote took one of Esha's bones and carried it with him everywhere. One morning a voice told Coyote to build a fire and to his surprise his brother Esha returned to life. Coyote was so happy to see him alive that he did everything Esha wanted without complaining.

It is not often in life that people get a second chance to show appreciation. Too often friends, family and environment are taken for granted.

There are consequences for bad behavior but people can learn from another's mistakes. Coyote did not listen to what he was told and lost his own brother. Esha probably had the power to return to life at any time but waited longer to teach Coyote the lesson of doing what he was told to do.

Teacher Guided Activities:

1. Discuss times when directions seemed pointless but if not followed could lead to real misfortune. Ask students if they remember a time when they may have disobeyed warnings. Did negative things result? How did they feel about themselves when this happened? Did anyone have a happy ending?



2. Ask students to draw pictures of the main events in this story. Drawings should be placed on the same size paper or on a paper roll.
   Build a box for a TV. Cut out a window through which the drawings may be seen. Air the production of this story. A tape could be made to narrate the story.

3. Take turns role playing the battle scene and Coyote's remorse at the death of his brother. Role play also the return of Esha.

Student Activity Card(s):
See Walk a Mile Activity Card (19A-19B).

NEW WORDS:
accidents
thundering
ignored

NA-SEE-NATCHEZ (THE WET BOY)
Stories From Burns

Developed by members of the Burns-Paiute Tribe
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

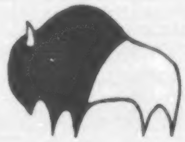
Summary:

Na-See-Natchez had a physical problem that was hard to control. He wet his bed while sleeping. He wanted to marry one of two very pretty sisters. He was told to wait outside their tepee until accepted and invited inside. When he went inside, the young man had an accident while sleeping and was thrown out of the tepee.

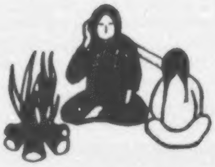
Very hurt and humiliated by the experience the young man went to the mountains where a spirit took pity on him and rewarded him with many gifts. When he returned rich, the sisters tried to be friendly but he rejected them.

The sisters were punished for their cruelty. Treat everybody the same, no matter what kind of person he / she is. Even a person with faults is capable of changing, and tolerance and understanding might make that change easier.

Teacher Guided Activities:



1. Discuss what an accident is. Is it something done intentionally? Should an individual be punished? Make a list of accidents which occur around school and discuss a list of preventative measures.



2. Discuss problems of the physically handicapped. To help raise student awareness have them imagine they were a deaf-mute or blind person and try some everyday experiences. Use a blindfold and ask students to try some of the following activities:

   - Walk up and down stairs
   - Pour a glass of milk
   - Get the attention of a waitress or give a restaurant order
   - Carry books and supplies to another class or home

- Make a sandwich
- Play a game
- Set the table
- Make a bed

Have students make a list of the problems and difficulties encountered. Ask them to be aware of the time element and the coordination usually needed to do these activities.

Discuss whether or not your school is designed to provide access to education for handicapped students. Does the building have restrooms and entrances that provide easy access? Are there special programs or facilities for handicapped students? If not, what might be done to change the existing situation?

Student Activity Card(s):
See Walk a Mile Activity Card (19A-19B).

NEW WORDS:
appearance
qualities
informed
scorch
blistered
incidents
humorous
personalities
figures
legendary

THE LONE PINE TREE

The Lone Pine Tree and The Lodge Journey

Developed by members of the Blackfeet Tribe
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values / Natural Phenomena

Summary:

Two encampments, one of women only and one of men only, were located close to each other. The people in both camps had a hard time performing certain daily tasks. Finally Napi, the legendary Blackfeet hero, decided to ask the women to join the men and live in one camp together. The women agreed and decided to pick a man for a husband.

The head woman Eagle Woman chose Napi but he refused her because she did not look pretty. Eagle Woman told the other women of her rejection so that none of the others would approach Napi. She then dressed up and returned to select Medicine Horse for her husband. Because he was not selected by any of the women, Napi bacame angry and stood alone on the edge of a hill where he can be seen to this day in the form of a pine tree.

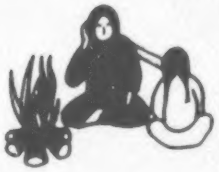
When one is unkind to others he or she not only hurts that person but tends to isolate himself or herself as well. As the initial part of the story suggested, we all have a need for others and must be willing to overlook characteristics, like race, skin color, physical handicaps, etc. which people have no control over.

Both men and women should have equal opportunities in life. Both sexes must work together sharing responsibilities.

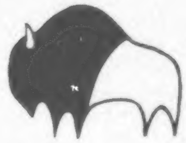
Teacher Guided Activities:

1. Review roles traditionally performed by men and women. Which are determined by society and why? Students may be assigned to debate reasons for the Equal Rights Amendment or the idea of drafting women.

Others may report on the status of other controversial issues relating to sex equity in the news, collecting articles from the newspapers or magazines.



2. Ask each student to think about and describe the loneliest place in the world, giving reasons why it seemed so lonely. Have students write a **Loneliness is....** poem.

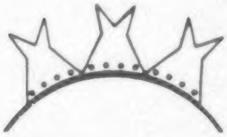


3. Like Eagle Woman, people are often judged by their appearance. Discuss when this might be good or bad. Why might appearance be an important consideration when applying for a job.

Discuss the importance of first impressions for presentations, job interviews and every day encounters with service people such as clerks, waitresses, etc. Discuss elements of personal style such as clothing, posture, eye contact and listening skills.

(It is important to remember that many Indian children do not maintain constant eye contact or direct eye contact particularly with elders or people considered to be in authority. This mannerism is out of respect to these people. Being aware that the non-Indian public expects a great deal in terms of eye contact has sometimes been a conflict of personal values.) What other characteristics might be specific to certain communities?

Using magazines ask students to make a collage of what they think is a great way to look. After these have been completed generate discussion about how media and advertisements influence how people think they are supposed to look. Are these images realistic? Why or why not?



4. Examine the traditional roles of men and women in different tribal groups. Students may be assigned to make reports. Speakers from the community may be invited to present role stereotyping in different jobs.

Student Activity Cards(s):
See Me or A Lone Pine Tree Activity Card (20A-20B)

NEW WORDS:
advice
sacred
intentions
guidance
topknot
venture
vain
approached
prevented
pities
grasping
transformed
accomplish
conquer
yearling
medicine
rope
taunted
antelope

HOW HORSES CAME TO THE GROS VENTRE/RED BIRD'S DEATH

Developed by the Gros Ventre Elders Board from the Fort Belknap Reservation

GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values/Ideas of Spiritual Beliefs

Summary:

This story is about a young warrior's struggle to obtain the skin of the red otter for his sacred medicine. Many along his journey warned him of the difficulties which lay ahead but his determination sent him onward. He came to a lodge where he fasted 30 days, almost to the point of total exhaustion. An old man revived him and sent him to a lake to catch a bird, but warned him to stay away from a red bird.

Out of frustration he caught the red bird which carried him to an island where he was unable to escape. Because of the boy's kindness to a small water snake he was given special powers which he lost when he opened his eyes prematurely. Eventually, an eagle rescued the young warrior and returned him to the old man. Not only did the warrior receive his red otter medicine but left horses with each tribe which had aided him.

This story again teaches us that our goals are not achieved without effort and much determination on our part. Often we must also rely on the aid of others. If we do not listen carefully and follow directions exactly, we are not likely to succeed.

By listening to the elders on his journey, the warrior was told how to find what he needed in order to proceed further. Each elder played a part in preparing him to be truly worthy of receiving his medicine.

This procedure is comparable to the type of preparation of one who is going on a vision quest. By preparing physically and mentally and by learning to listen carefully, good things will usually follow. This story shows how one person sought to be a better person and by seeking to be his best, he brought good fortune to his people as well.

Red Bird's Death is a story sequel to *How Horse's came to the Gros Ventre.* In this story the young Gros Ventre warrior returned to the lake where he had obtained his red otter medicine bundle. He returned to challenge the powerful Red Bird who had ignored the warrior's plea for help.

With the help of his medicine rope the warrior taught Red Bird a little humility and left the bird helpless against the natural elements of winter. The story also described how the songs of the flat pipe ceremony came to be.

Teacher Guided Activities:

1. Though criticism often hurts one's feelings it is usually offered because there is a behavior which needs to be changed. Question the students on the older brothers's motives in coming down so hard on the younger brother for borrowing the red otter medicine.

Did the older brother receive his just reward in the end? Why or why not? Most people cringe at criticism, but others are taught that this only comes from people that care. If his brother had not said what he did, would the young warrior have gone on his journey?

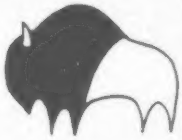
2. On the blackboard write: What happened four times? Ask students to reread the use of the number four. Have volunteers go to the blackboard and write these things down. They need not be complete sentences.

Review the significance of the number four and ask students to see if they can remember why four is used in some Indian cultures.

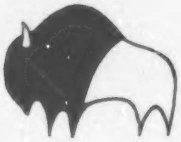
3. Discuss all the sets of instructions which were given the young warrior. Note which ones were followed exactly and which ones were not. What happened in each case?

Pass out this list of directions entitled FOLLOWING DIRECTIONS to the whole class. Tell them that they are to pretend they are the young Gros Ventre warrior out to earn the red otter medicine. Each must show how well he or she can follow directions.

When all have finished (allow only a couple minutes to complete) Discuss how well directions were followed.



4. Discuss the value of helping people in danger and cases where strangers in need of help are ignored. What is brotherhood? Can we survive without it? Discuss the difference between a humble act of kindness versus the personal qualities of performing a courageous act.



5. The young warrior used hoof bells to lure the horse which he led to the camps. What musical instruments were commonly used by tribes in your area? An introduction to Indian music would be appropriate. Following is a bibliography of commercial products that could assist such an effort.

Bulletin board displays might include bold letter words of songs of various tribes. Use the following resources as a place to start your music unit:

Ballard, Louis. *Musical Instruments of Indian America.* Pamphlet distributed by Bureau of Indian Affairs, Alburquerque, N.M., 1970.

Ballard, Louis. *American Indian Music for the Classroom.* Canyon Records, Phoenix , AZ., 1973.

Curtis, Natalie. *The Indian Book.* Dover Publications, New York, 1907 reprint, 1968.

Densmore, Frances. *Teton Sioux Music* (reprint). DeCapo Press, New York, 1972.

Howard, Joseph, Dr. *Drums in the Americas.* Oak Publications, New York, 1967.

Music of the Americas. Edited by Paul Collaer, Praeger Publishers, New York, 1973.

Information on record jackets and enclosures distributed by the following record manufactures will also be useful.

Canyon Records, Phoenix, AZ
Ethnic Folkways, New York, NY
Everest Records, Los Angeles, CA
Library of Congress, Washington, D.C.

Student Activity Cards(s):
See How Horses Came to the Gros Ventre
Activity Cards (21A-21B, 21C-21D, 21E-21F).

STUDENT WORKSHEET

FOLLOW DIRECTIONS

To start on a journey to earn the red otter medicine, you must be able to follow all the directions exactly. You will have only three minutes to complete the list.

1 Read all the directions carefully before doing anything.

2 Write your name at the top left hand corner of your paper.

3 Put your pencil down and clap your hands together twice.

4 Number from 1 to 10 on the right hand side of your paper.

5 Draw a circle around all even numbers starting with 4.

6 Stand up and turn a complete circle before sitting down again.

7 Put a large X at the bottom of your paper.

8 Tear the lower left hand corner off your paper.

9 Jump up and down three times then sit down.

10 Now that you have read all the directions do just number 2.

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NEW WORDS:
victor
coups
considered
honorable
society
prey
respected
argued
procupine
disappeared
quillwork
scalp
uneasy
burial
herd
butchered
opposite
alongside
soul
uneaten
invisible
exchanged
ceremony

INDIAN LOVE STORY

Duckhead Necklace/Indian Love Story

Developed by members of the Assiniboine Elders Board of the Fort Belknap Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values/Description of Culture

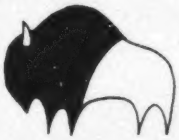
Summary:

A young warrior who wanted to prove himself in battle before taking a wife went to talk to his sweetheart. She told him not to go. She was satisfied with what he already had to offer her and feared she could not live without him. Promising to marry upon his return, the young warrior left.

When he returned he found his sweetheart had died and was buried in a tepee. Sending the other warriors in his party on, he chose to remain with the dead body for four nights. On the morning after the fourth night he was awakened by the spirit of his girl friend who had seemingly come back to life. The girl's spirit remained with the warrior for four years, helping him steal horses and earning him many honors. She left, finally, telling him to marry her sister.

Sometimes we do not realize how much our own actions may affect others. The young warrior did not take seriously the pleading of the young girl. When he realized that he should have listened to his girl friend, he tried to make amends by staying with her dead body. He was rewarded with her spiritual presence for four years and received many other honors. However, one cannot and should not live their life solely on the wishes of another. We must all be responsible for our own actions.

Teacher Guided Activities:

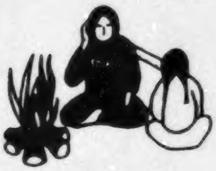


1. This story is difficult to relate to young children without considering the enormous changes which have occurred in Indian culture and the evolution of adaptation of other practices relating to human interaction.

Review information presented earlier about the manner of courtship that the local tribes used in the old days. Is this any different than the manner of courtship known today? In some Plains tribes a boy about the age of 5th or 6th grade might have his first kill (buffalo). At this age he would also be going from boyhood to manhood through rites such as fasting or seeking a vision (good dream about oneself, a personal religious experience).

How a person feels about himself/herself often reflects that person's ability to change, act, communicate, etc. What did the young man want or think he needed? Point out that it is admirable to try to become a better person. No two people think exactly alike. Accepting uniqueness is the key to love, respect and trust.

Have students research the manner of courtship, burial and marriage practices of several different tribes. Have them report to the council lodge group on their findings.



2. Discuss the similarities and differences of this story with the *Young Warrior* read earlier. Note in one story the girl's spirit stayed four days while in this story she stayed four years. Remind them of the oral tradition and ask them to speculate on why these stories are not exactly the same.

To demonstrate how changes occur, have the class sit in a large circle and have one person whisper a simple secret in the person's ear to the left. Proceed around the circle with the same secret until the last person has been told. Compare the last person's secret with the first and have students speculate on why they may be so different.

Student Activity Card(s):
See A Warrior's Return Activity Card (22A-22B)

NEW WORDS:
muckleshoot
appetite
braids
embarrassed
apologize
teased
ignore
admire
ashamed
elastic
prickly
clams
skyward
underneath

STORIES OF AN INDIAN BOY

Developed by the Muckleshoot Curriculum Committee
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Description of Culture

Summary:

Lance, a young boy who lives on the Muckleshoot Reservation in Washington, described his home, his family and the experience of having long hair and being different. He also told of a fishing trip and a clam digging trip which he went on with his family.

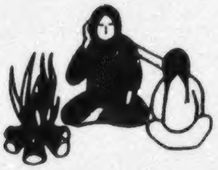
In Lance's descriptions of his experiences he reflected pride in being who he was. As the story about his long hair suggested, it was not easy to be different. One can also understand the impact that sea life had on Lance and his family's way of life.

For some Indian people hair is considered an extension of the spirit and is not meant to be cut, just as one does not intentionally cut arms or legs which are also extensions of the body. Some tribes like the Sioux used to cut hair only when mourning the death of a family member or to shame a person for poor behavior.

As Indian children began to attend schools, during the reservation period mentioned in **Historical Perspective,** cutting boys hair was mandatory. Needless to say it brought a great deal of anger and emotional stress to the children and their families. This was done to help "civilize" Indians.

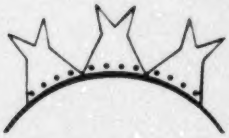
Since those times many Indian parents have allowed their children's hair to be cut, often for the reasons which this story describes. Some young Indian people choose to keep their hair long as a sign of their pride in being an Indian person.

Teacher Guided Activities:



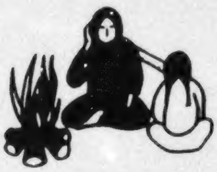
1. Have students role play the Long Hair section of this story. After discussing what happened to Lance ask students to vote, deciding how many believe Lance should have cut his hair.

Hair and its length, lack of it or style may have particular meaning for various cultures. Have students investigate and report on a mode of hair style from a culture of their choosing. It is interesting to note how different tribes wear their traditional hair styles. Explore why hair might have been worn these different ways.



2. After reviewing the ways in which people can be different from one another including physical features, sex, handicaps, age, etc., take a field trip to a Day Care facility or a Retirement Home to expose students to age differences.

Ask student to jot down impressions of their trips. What kind of things can be done to show respect and appreciation for the aged? What things can be done for younger people?



3. Since this is the last story in the series it can be used as a good way to summarize what has been learned. Ask students to compare life on Little Ghost Bull's Cheyenne Reservation with that of Lance's Muckleshoot Reservation.

—or—

Have students skim over *Stories of an Indian Boy* and *Joseph's Long Journey*. Examine the career choices the boys have made and why they have made them. Ask students to project what each may like to do in the future. Have each make a list of steps needed to achieve that goal or those goals.

Student Activity Card(s):
See Power to Choose Activity Cards (23A-23B, 23C-23D).
After the mock trial detailed on the activity card (23A-23B) read the following court decision:

BOLDT FISH DECISION UPHELD ON APPEAL

Seattle Times — June 4, 1975

by Don Hannula

United States District Judge George H. Boldt's historic Indian Fishing rights decision was upheld today by the Ninth Circuit Court of Appeals.

State Attorney General Slade Gordon said the state will appeal the decision to the United States Supreme Court.

The decision, handed down by Judge Boldt February 12, 1974, guaranteed treaty Indian tribes the opportunity to catch half the harvestable salmon and steelhead returning to their traditional off-reservation waters.

The decision touched off protests by commercial and sports fishermen and was appealed by the state.

A three-judge panel from the 9th Circuit Court of Appeals heard appeal arguments in Seattle in January.

The original case was brought by the federal government and 14 Indian tribes against the state.

Stan Pitkin, United States attorney for Western Washington, said he had expected the Boldt decision to be affirmed because of the evidence and the comprehensiveness (205 pages) of the ruling.

"The thing that has never been well understood is that a treaty is a contract and one side can't unilaterally undo it. . ."